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A

MEMORIAL

OF THE

SEMI-CENTENNIAL CELEBRATION

OF THE

FOUNDING OF THE THEOLOGICAL SEMINARY

AT ANDOVER.

ANDOVER:
PUBLISHED BY WARREN F. DRAPER.
1859.

University of Southern California

Religion 207.144 A5521m

Transferred

Methodist World Service Fund

At a meeting of the Committee of Exigencies, Sept. 23, 1858 —

Voted, That Rev. J. L. Taylor be requested to carry through the press the Address of Rev. Dr. Bacon, delivered at the Semi-Centennial Celebration of the Theological Seminary; and also to prepare a volume which shall give a full account of the said Celebration; — the manuscript of the volume to be submitted to the Trustees, for their approval, before publication.

At a meeting of the Trustees of Phillips Academy, March 31st, 1859, the Treasurer of the Board, Rev. J. L. Taylor, having submitted a Report of the labor devolved on him by a vote of the Committee of Exigencies, Sept. 23, 1858, in preparing a Memorial of the late Semi-Centennial Celebration in the Theological Seminary, — from which Report it appears, that, in addition to his own care in the work, the entire mass of manuscript presented has been carefully read by Professor Park, and by Messrs. Aiken and Jackson of this Board, and also a large portion of it by the Clerk of the Board, Mr. S. H. Taylor, who unite in recommending its publication, — it was

Voted, That, on the recommendation aforesaid, the Memorial thus prepared by Mr. Taylor, be printed and published under his supervision.

Religion

School of Theology
at Claremont

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To preserve a due proportion between the various parts of this volume, it has been necessary to abridge some of the Addresses; but in no case has the language or sentiment of a writer been changed, — each contributor being considered properly responsible for whatever appears under his name, though published by the desire and under the sanction of the Trustees.

It has also been deemed advisable to add a few notes, illustrating or confirming various statements of the text, at different points, as well as to insert Addresses, so far as they could be procured, which the writers had no opportunity to deliver. The few preliminary paragraphs and other occasional sentences, purposely brief as possible, by which the several Addresses are connected, would be unnecessary for any reader who was present, but may help others more justly to appreciate the occasion and the speakers; while the brief notices of various speeches that were made and of some anecdotes recited, not furnished by the authors, may serve to bring slightly into view one feature of the Celebration which must otherwise have soon passed into oblivion. It may be well also to notify the reader, that, while Dr. Bacon's Discourse was delivered as it here appears, in full and without change, the other Addresses, so far as they were made, were rather the free utterances of the hour, taking their form from the promptings of the scene, differing often in phraseology from what had been prepared or has since been written out, yet in their general outline, and in much of the language, as here recorded.

Andover, May 5, 1859.

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MEMORIAL.

THE SEMI-CENTENNIAL CELEBRATION! — *The day* might properly have been precisely fifty years from the first and partial founding of the Seminary, August 31, 1807; or fifty years from the laying of the second and more enlarged foundation, March 21, 1808, when the plans of two distinct circles of friends were harmonized around one centre; or fifty years from the formal public opening of the Institution, at the inauguration of its first Professors, Sept. 28, 1808. But since neither of these dates could be considered, exclusively, the era of the founding of the Seminary in the form which it finally assumed, it was determined to give a commemorative character generally to the anniversary of the present, as the fiftieth complete year in the history of the Institution, since it entered upon its distinctive work.

The arrangements for celebrating this era had been made with much deliberation and care, under the direction of Committees appointed by the Trustees and the Alumni, in concert with the Faculty. Citizens of Andover, in large numbers, had proffered their hospitalities to their utmost extent, with admirable readiness and cordiality, that all who had ever been connected with the Institution, as well as others of the clergy, who

should desire to be present, might be assured of a welcome here; and notice had been widely given through the religious papers, in the name of the Trustees, cordially inviting the largest attendance.

To render the occasion as attractive as possible, and yet make it practicable to provide for all, it was decided to confine the celebration within the limits of two days, dispensing with the customary Annual Sermon and other services which might interfere with this design; while, to cherish the social spirit of the festival, a commodious tent was pitched — on the Southwesterly portion of the Lawn, near one of the former sites of Phillips Academy — in which most of the meetings could be held. For the purpose of securing the appropriate notice of such individuals and topics, connected with the half-century's history of the Seminary, as had been specially prominent, arrangements were made, first of all, for an elaborate Commemorative Discourse. Correspondence was then had with eminent Alumni in various sections of the country, representing different types of our current theology, on the same general platform with the Seminary as originally founded and still administered. Coming from different evangelical religious denominations and fields of labor, it was anticipated that, with a common gratitude for their training here, they would blend the reminiscences, the greetings, the suggestions, and forecastings of the occasion, with colorings of every fitting hue. They were, therefore, cordially invited to be present and contribute to the interest of the anniversary, by addresses to be spoken as there might be time and opportunity, but prepared in manuscript for subsequent publication.

It was foreseen that the course of the high festival might not be, in all respects, precisely in accordance

with the extended programme; that some of the many thus invited to share in it might not be able to speak if they should write, or to write, if they could speak; that others might be under the necessity of failing either to write or speak; that what might be best for the press would not be best for the hour, though the pith and marrow of it might, if briefly given; that some things might be both spoken and written which it would not be deemed expedient to print; that many extemporaneous appliances would be needed to meet unexpected emergencies; and that no care or tact could secure every part of every meeting from criticism, deserved or undeserved.

The attendance upon the occasion exceeded the general expectation. Widely dispersed as the graduates of the Seminary are, and unable in most cases to make expensive journeys, it was cheering to see how many had succeeded in the effort to be present. One who reached here was so enfeebled by disease (of which he has since died), that he could attend but a single meeting; and then only by being supported with pillows in an easy-chair. Many of the letters[1] which were re-

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[1] We insert here a single specimen of the letters received on the occasion: —

DOBB'S FERRY, WESTCHESTER CO., NEW YORK,
August 3, 1858.

TO THE REV. EDWARDS A. PARK, D. D.

DEAR SIR: — If anything could have added to my desire of participating in the Commemoration at Andover, it would have been the courtesy extended to me by your kind request.

I received it but yesterday, while in waiting for the messenger who was to convey me to this place. It was too late to alter my arrangements, without doing violence to the feelings of others. Were I young and active, I would

ceived, gratefully accepting the invitation, as well as some from persons who were obliged to remain away, were filled with expressions of the deepest interest in the celebration. Pastors from every section of New England, and from several of the Middle and Western States, in large numbers, Professors from numerous Colleges and from other Theological Seminaries, secretaries and agents of various benevolent societies, teachers, editors, missionaries from remote sections of the country, and veterans from different fields of foreign service, made up the goodly company, in connection with the graduating class, and specially invited guests, more than five hundred in all; — while throngs of the people generally, in Andover and vicinity, at all of the more public meetings helped to swell the crowd.

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even now hasten to be with you; but, obscured as my vision is, sad experience has taught me to attempt *nothing* hastily.

I should love to see the few old faces that remain, and the many more that are new; to review with the old the way in which the Lord our God has led us; and to cheer the young for the forthcoming conflict and victory. I hail them as fellow-workers in this day of toil, as champions in the war, which, before another half-century shall have passed away, will crown the Captain of our Salvation with his promised laurels.

What a review of events and men will this commemoration almost necessarily present! Griffin and Porter, Stuart and Woods, the two Edwardses, and the beloved men whose dust, sleeping in heathen lands, is as the smell of a field which the Lord hath blessed, — how will the names of such men rise up before you in bright array! Sacred is the trust to stand in the places of such men, and blessed the character and allotment of those who, through faith and patience, are followers of them that thus inherit the promises.

Should any of the class of 1810 be living, and present, greet them in my name, and receive the affectionate and respectful salutations of

Your friend and brother,

GARDINER SPRING.

Amid torrents of rain — which during the day disarranged all previous plans for the meetings, and required some embarrassing changes — the exercises of the graduating class were held on Wednesday morning, August 4th, at the village church, in the presence of a numerous concourse, — as the services at the opening of the Seminary had been fifty years before[1] — and these academical exercises were followed by the various Commemorative meetings, appropriating every available hour, and exciting the liveliest emotions.

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[1] The notice of this occasion, prepared, it is presumed, by Dr. Pearson, and published at the time, is in these words:

THEOLOGICAL INSTITUTION, Andover, Sept. 28, 1808.

This day, the THEOLOGICAL INSTITUTION, established in this town, was opened with the following appropriate solemnities. The morning exercises commenced with a prayer by the REV. MR. FRENCH. This was followed by an historical summary of the rise and progress of Phillips Academy by DR. PEARSON. After this the Constitution of the THEOLOGICAL SEMINARY was read by DR. PEARSON; the Statutes of the Associate Founders, by REV. DR. MORSE; and the additional Statutes of the Founders by REV. MR. DANA, of Newburyport.

In the afternoon, divine service was opened with a prayer, by REV. MR. DANA. A sermon was preached by REV. DR. DWIGHT, from Matt. xiii. 52 — "Then said he unto them, Therefore every scribe, which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." To this succeeded the ordination of DR. PEARSON; the consecrating prayer by DR. SPRING; the charge by REV. MR. FRENCH; and the right hand of fellowship by REV. DR. MORSE.

After the ordination was finished, the Creed was read by DR. SPRING, and repeated and subscribed by the Professors. REV. DR. PEARSON was then declared to be a Professor in this Institution, and invested with the rights of office, by DR. DWIGHT; and REV. LEONARD WOODS, by DR. PEARSON.

PROFESSOR WOODS then delivered his inaugural oration, *On the Glory and Excellency of the Gospel.*

The First meeting of the Alumni was held early in the afternoon, at the Chapel — Dr. Asa D. Smith, of New York, presiding, and, after prayer by Rev. Dr. Meigs, of Ceylon, making the opening

ADDRESS.

Fathers and Brethren: — It seems but a slight service to "moderate," as the ecclesiastical phrase is, a meeting of gentlemen whose life-aim it has been to make their moderation "known unto all men." Yet, as you called me to it, I had, I confess, in one point of view, some little misgiving. This is the first public gathering of our Semi-Centennial Anniversary. The key-note of this whole Jubilee is now to be struck. How important that the right touch be given — that our earliest thoughts and emotions be of such sort as shall send an elevating and sanctifying influence through the whole series of exercises.

Professor Pearson, in consequence of ill health and fatigue, was obliged to decline delivering his oration. The solemnities were concluded with a prayer by Dr. Dwight.

The several pieces of sacred music, performed by the Middlesex, Essex, and Suffolk Musical Associations, and other respectable gentlemen, both of the clergy and laity, who politely gave their assistance in the solemnities of the day, were very highly gratifying to the audience. The Anthem, which closed the whole, one of the first Musical compositions, was sung in a manner equally honorable to the piece and to the performers.

The assembly convened from various parts of the country on this novel and interesting occasion, was numerous and highly respectable. The day was delightful, and the satisfaction generally expressed gave great pleasure to the friends of the Institution. This auspicious commencement of an institution so important to the interests of religion in our country, will, we hope, prove a bright morning of a prosperous day. — *Panoplist*, New Series, Vol. I. p. 191.

There are various lights in which this occasion may be viewed. We welcome it, first of all, as a *feast of memory.* How, as we gather here, do the scenes of other days pass before us! Borne back, in my own thought, some twenty-four years, I see, once more, in their old places and their old attitudes, those noble men at whose feet I loved to sit. In yonder seat is the stalwart form of Woods, itself no unfitting type of his massive theology. Hard by is the slight, attenuated frame of the accomplished Porter, the premonitory hectic already tinging his cheek. Stuart is here, too. I catch again the glance of his quick, restless, penetrating eye, an apt emblem of his active, acute, discursive intellect. Another of our venerated teachers I rejoice to recognize as still among the living — lifting upon us, to-day as of old, the light of his benignant countenance. Dear fellow-students, too, who have sunk to their rest, start, at the bidding of memory, into life again, and cluster about us.

Nor may this be less fitly styled, a *feast of friendship.* It is delightful, as we come up here from our various fields of labor — some of them beyond the great and wide sea — to look upon each others' faces, to grasp each others' hands, to recount to one another the joys and sorrows of our pilgrimage, and, with many an interchange of sympathy, to brighten the chain of mutual love.

These, however, are but minor uses of the occasion. Its highest ends will be unattained if we limit ourselves to mere personal gratification — to pleasant sensibilities and touching memories. Above all these, towers to our thought the glory of Christ. We shall seek chiefly to exalt that dear name which, to the eye of faith, has ever been written in bright and beautiful characters upon these walls.

As from this higher stand-point we review the period which has elapsed since our graduation-day, we rejoice, first of all, in the accelerated progress of Christianity. More and more, as the years have gone by, has she been subordinating all things to her own glorious ends. Science, literature, art,

commerce, all forms of human industry, all changes, even grim war itself, have been more and more her ready and efficient servitors. More and more has she been revealing herself as central and regnant. We praise God for it. And though the burdens of the ministry are many and weighty — almost crushing at times — it still seems to us a blessed work. This whole occasion will serve to magnify it. Our hearts will all, I am sure, be blent together in a new song of thanksgiving, more fervent and rapturous than ever, that we have been permitted, in such an age, to preach "the unsearchable riches of Christ."

I will not longer detain you with prefatory words. Several brethren will be called on to speak upon particular topics, and opportunity will then be given for voluntary remarks.

The necrology of the year was now recited by Dr. Joseph S. Clark, of Boston, furnishing some interesting obituary notices of Alumni recently deceased, and concluding with the following

MORTUARY STATISTICS.

So far as can be ascertained, 418 deaths have occurred among those who have been connected with the Seminary; which is a fraction over twenty per cent. of the whole number. About three-quarters of these were born in New England; while scarcely more than one-third are buried here. Their graves are found on all the four continents of the earth, and on many of her islands. The six New England States contain 174; New York, 27; Ohio, 16; South Carolina, Indiana, and Illinois, 7 each; Virginia, 6; New Jersey, Missouri and Louisiana, 5 each; Pennsylvania, Georgia, Michigan, Iowa and Tennessee, have each 4; North Carolina, 3; Maryland, Wisconsin, Kentucky, and Mississippi, 2 each; Alabama, Texas, Minnesota, and the District of Columbia,

each have 1; 4 sleep in the Indian Territory, 2 in Canada, and 1 in Nova Scotia. On the Continent of Asia, scattered, through various countries and kingdoms, are 17; in Africa, 6; in different parts of Europe, 6; on the islands of the ocean, 10; and 4 are buried in the deep. The burial places of the remaining 74 cannot be certainly determined from any obituary notice that has yet come to hand; though it is presumed that the committee to whom this general department has been given in charge, will be able, in due time, to supply the deficient information.

The departed were variously occupied in important posts when called to their rest. Besides the pastoral office, in which most of them were laboring, 38 were connected with the different Educational departments, as presidents of colleges, professors in literary or theological institutions, preceptors of academies, and teachers of public or private schools; 36 were missionaries to the heathen; 13 were secretaries or agents of benevolent societies; 3 were editors of religious periodicals, and 3 were physicians.

The following facts and deductions have respect to such only as completed their theological course in this Seminary, and are therefore counted among the Alumni, — 288 in all. The average number of years which these 288 had reached on leaving the Seminary, was 25. This ascertained fact, together with the date of each one's death, affords the means of calculating the probable length of ministerial life — or, at least, of determining the proximate number in each graduating class whose ministry (supposing it to continue through life) will measure any particular period of time, up to fifty years.

Without giving the details of a Life Table, which, on such an occasion as this, would be deemed insufferably dry, these few general deductions from such a table, prepared with much care, are presented. — During the first decade, or period of ten years, the number of graduates was 179, of which 83, or 46 per cent., still remain. During the second decade 273

were graduated, and 182, or 67 per cent., now survive. In the third decade the graduates were 313, of which 265, or 85 per cent., are living yet. During the fourth decade 275 left the Seminary, and 232, or 85 per cent., remain. During the fifth and last decade, the number of graduates, including the present graduating class, has been 250, of whom 240, or 96 per cent., survive. The whole number of graduates during the half century, is 1290, of which 1002, or nearly 78 per cent., are still living.

The same table, together with the foregoing deductions, furnishes a reasonable probability, that 96 graduates out of every 100, will have 5 years to spend in their Master's Vineyard; that 85 out of each 100 will have 15 years; that 82 will have 25 years; that 64 will be continued 35 years; that 34 will reach 45 years; and that 25 out of the hundred will be permitted to preach a Semi-centennial discourse. Or, to vary the form of this statement, supposing the classes in the future to equal those in the past — which have averaged about 25 graduates each — and supposing the same law of mortality to prevail hereafter, as heretofore, each class, at the end of five years from graduation, may be expected to number 24 members; at the end of 15 years, 22 members; at the end of 25 years, 21 members; at the end of 35 years, 17 members; at the end of 45 years, 11 members; and at the close of a half century 5 or 6 members.

Rev. Daniel Waldo, of Syracuse, N. Y., late chaplain of the House of Representatives in Congress, — "still active and bright at the age of nearly ninety-six," — a contemporary and an intimate acquaintance of some of the projectors of the Seminary, then addressed the audience with great animation, dwelling particulary upon some pleasing reminiscences of Dr. Eliphalet Pearson, the first Preceptor of Phillips Academy, and the first Professor of Sacred Literature in the Theological Sem-

inary ; whose agency at every stage in the organization of the Institution was specially prominent, and whom Mr. Waldo, with hearty eulogy, extolled as "the Longinus who made Boston the Athens of New England" — eminent as an instructor both at Andover and Cambridge, for critical taste, varied learning, earnest piety, and habitual urbanity.

Rev. Noah Coe, of New Haven, — class of 1810 — added some racy anecdotes illustrating Dr. Pearson's traits as an Instructor here, especially when criticizing the translations from English into Latin, which students were then required to prepare from Clark's Introduction.

The learned Professor always saw something to correct. One day some of the class found the original Latin in Justin which Clark had translated, and read it to the Professor as their own; but he criticized, as usual ; and when told where it was found, replied : "I can't help it ; Justin did n't live in the Augustan age ; he could not read his own Latin." At another exercise they brought in a passage from Cæsar's Commentaries in the same way ; but he at once said, "It must be an interpolation ; Cæsar never wrote such Latin !"

Dr. Hawes, of Hartford, now responded to a call from the Chair, in the following

ADDRESS.

It seems *strange*, — I can hardly realize my personal identity, as I stand here to-day, and remember that forty-five years ago I first looked upon these goodly scenes and became a member of this sacred Seminary, — then in the full vigor

and buoyancy of youthful manhood. Now I am among the *ancients*, and on that account, I suppose, am called upon to speak of the ancients, especially of two venerated ones, long since gone from the midst of us, and whose names have just been announced in your hearing. I readily obey the call, though conscious that I shall be able to answer to it only in a very inadequate manner. But why, it may be asked by some *juniors*, present, are the names of Spring and Worcester coupled together in the programme of the exercises of this occasion? They were born in different States, were educated at different colleges, and were separated from each other in age by some twenty-four years. And yet, there is a propriety in their being spoken of together on an occasion like the present; for they were united and efficient agents in originating and establishing two of the most important and beneficent institutions of our country, — the first American Theological Seminary, and the Board of Commissioners for Foreign Missions. They were, from the first, co-workers in both these enterprises; though, subsequently, the agency of Dr. Spring became more prominent in relation to the Seminary, and that of Dr. Worcester in relation to the American Board. They were raised up and qualified in the providence of God, each to do a great work in his day, and each has left a mark on the age in which he lived, which no time will efface. With the name of Dr. Spring I became somewhat familiar while fitting for college in Northbridge, his native town. But I never saw him till after my connection with the Seminary, in the fall of 1813. And well do I remember the time when I first looked upon him. He was walking across the grounds in front of the Seminary with Dr. Woods, to attend evening prayer in the chapel. I was much struck with his appearance, — tall, erect, and dignified in his person, with something soldierlike in his step, — and naturally enough; for he served two years as chaplain in the Continental Army, and spent some time in the family of Washington: a gentleman of the old school, both in dress, in manners, and in mien, he would

leave the impression that he was a man of mark, wherever he might appear. His mind was strong and discriminating, rather than elegant and tasteful; and his preaching partook more of the argumentative and metaphysical, than of the popular and attractive, though his appeals from the pulpit were often deeply solemn and impressive. He was entirely fearless in declaring what he believed to be the counsel of God; and having established a point of doctrine or duty, he was sure to apply it with great force to the conscience and heart. He had not learnt the modern mode of sermonizing, that of concealing the plan of discourse, or having none. He always stated what he meant to do, did it, and then made use of it by showing and pressing home its practical bearings.

In regard to Dr. Spring's theology, it was decidedly Calvinistic, with a pretty large spicing of Hopkinsianism infused into it; enough, at least, to give it point and stiffening, and keep him from deviating a hair from what he believed to be right and true. And I venture to express the opinion that, it was this trait of his character, this element of his theology, which held him steadfast when powerful influences were at one time at work to draw him over to a somewhat softer and more liberal creed in the founding of this Seminary, and which finally fixed it upon a Confession of Faith thoroughly orthodox and true. On that basis may it stand and prosper forever. Dr. Spring could make no compromise with error. It was with him unconditional submission, or no salvation. To show this let me state a fact. Shortly after the publication of the first volume of Dr. Dwight's theology, I had an interview with Dr. Emmons in his study. The conversation turned on the recently published volume, in the course of which he read me a letter from Dr. Spring, containing his remarks on the work. After passing various criticisms, some commendatory and some otherwise, he closed with saying: "Certainly the Lord must reign, or he would never have suffered such a book to be published." The remark was severe, and it is presumed would not be repeated, certainly not in the

same form, if the author were now alive. But it shows the tenacity and earnestness with which Dr. Spring adhered to what he believed to be the truth. The language struck me with force at the time, and seemed to me to convey a sentiment of much practical use in this trying, mysterious world. At least, I have found it so in my own case. Whenever I see anything taking place, strange, unaccountable, out of the way, unexpected, uncalled for, and apparently disastrous, whether in church or state, in politics or religion, I instinctively fall back on the sentiment, and gather comfort from it—the Lord must reign, or he would never suffer such a measure or course of events to occur, and out of it is to come some new development of his great plan.

Dr. Spring was eminently a public man; he had a large, liberal heart, and loved to devise liberal things in promoting the cause of Christ. He bore an active part in nearly all the benevolent enterprises of his time, especially in the organization of the Massachusetts Missionary Society, and the General Association of the State, out of which, and under the direct influence of himself and Dr. Worcester, sprang the American Board. He was remarkable for his practical wisdom, for his prudence and caution. He never committed himself till he knew on what ground he was to stand, and what was likely to be the issue of any measure he might adopt. And this caution appeared in small as well as in great things.

The last vacation of my Seminary life I was desirous to spend in his family; and, having some slight acquaintance with him, I ventured to write him a line to that effect. Before answering, he had the precaution to inquire, in a letter to Dr. Woods, whether I was a safe and proper man to be in his family, and among his people; and if he thought I was, he might signify to me that I might come. My good Professor, having rather a favorable opinion of me, thought I might go, and I went; and I may say, I never spent a few weeks more pleasantly, or more usefully to myself, than in that excellent family at Newburyport. At his request I preached

several times to his people, and was, on the whole, tolerably well received. As I was sitting with the Doctor one day in his study, his excellent wife, a perfect model of a Christian lady, being present, he turned to me, and, somewhat abruptly, asked, — "Hawes, have any of my people been speaking to you of becoming my colleague?" I was obliged to confess they had; when he added, with striking significance of look and manner, "Well, I don't like it; I should be as ready to have you for my colleague as any other man; but I do not like it, that they should put the old man into a cart, drive him off and tip him up before I pull out the pin."—"Ah," said Mrs. Spring, in a kind, gentle voice, "how hard it is, my dear, to grow old!" Hard indeed it is, in some sense, especially to grow *old gracefully;* and how to do so is a problem which we all would do well to study; as, if we live long enough, we shall be likely to have occasion to practise upon it.

Dr. Spring's great work was, no doubt, in projecting and giving form and existence to this Seminary. He so regarded it on his dying-bed. When asked, a short time before his death, on what parts of his life he could dwell with the most pleasure, he replied, "That I have been permitted to preach the gospel; that I have been enabled to preach what I believed to be the system of truth; and that I have been the unexpected instrument of establishing the Seminary at Andover." He was indeed the soul of the enterprise; and the Seminary owes its existence to his forming mind, to his undiscouraged efforts amid complicated difficulties, and his successful solicitation of funds. In the details of the plan and the completion of the arrangements he was greatly aided by the counsel and effective coöperation of others, — as Drs. Woods, Morse, Eliphalet Pearson, and though last, not least, *Samuel Worcester.*

From the first, Dr. Worcester took a lively interest in the enterprise, and did much to harmonize the conflicting views and influences which attended and embarrassed its

inception. With this great and good man I was less acquainted than with Dr. Spring. I knew enough of him, however, to inspire me with profound respect for his talents, his piety, and, indeed, his whole character. Dignified and commanding in his person, of a kind and benignant look, of a tender, persuasive voice, and manners rather staid and reserved, especially to strangers; his mind was of a very high order, richly stored with various learning, and able to bring out its strength and its resources with great efficiency to meet any emergency that might arise; incessantly laborious, ever patient of toil in the service of his Saviour, he had a faith, a hope, and a perseverance which seemed never to forsake him, but rather to increase in strength as difficulties pressed around him, and drove him nearer to the great source of all good. As a controversialist he wielded a sharp and a strong pen, and an antagonist having encountered him once would not care to renew the contest. As a preacher he was calm, serious, and instructive; thoroughly evangelical in doctrine, logical in his plan of discourse, searching and persuasive in his appeals, and faithful in his application of truth to the heart and conscience of his hearers. As a wise counsellor he had few equals; as a projector of good designs, and for efficient skill in executing them, he was unsurpassed; he had a far-reaching, comprehensive mind, and a warm, devoted heart; and though he died comparatively young, at the age of fifty, he lived long enough to do a work, the good effects of which can never be known till they are revealed in the light of the great day. That work, though varied and comprehensive, was in a special sense what he did in originating and organizing the American Board of Commissioners for Foreign Missions. The germ of the Board had its birth in the mind of Worcester. He suggested it to Dr. Spring while riding together in a chaise from Andover to Bradford, to attend the meeting of the General Association of the State; and after consultation had been had in this place with Professors Griffin, Woods, and Stuart, on the subject of commencing a mission to the

heathen. The next day the plan was communicated to the Association, and before the close of the session, under the wise counsel of Worcester in connection with Spring and others, it assumed an organic form, and has now grown into an institution whose benificent influence is felt in all parts of the world. Dr. Worcester was the soul of this enterprise, as Dr. Spring was of the Seminary. And how delightfully true it is, as good Mrs. Norris of Salem said to her husband, when she would persuade him to give ten thousand dollars to aid in founding the Seminary, — "The Theological School and the Missionary enterprise are the same thing. We must raise up ministers if we would have men to go as missionaries." And so it has been; the Seminary has furnished missionaries, and the Board has sent them forth and sustained them on the field. Both have coöperated in carrying forward the same great benevolent work, that of spreading the gospel through the world. And how different the results from what were anticipated by the founders of these two cognate and coöperative Institutions. Dr. Spring once said, he hoped the day would come when there would be as many as twelve young men in the Seminary studying for the ministry; and it required all the faith and enterprise of Worcester to venture on sending out, in the beginning of the enterprise, as many as four young men as foreign missionaries. Mark the result; — more than two thousand have been connected with the Seminary, and some hundred and twenty have gone forth from its halls to preach the gospel to the heathen.

I recollect that Dr. Worcester and Mr. Evarts spent a night at my house, after having attended the ordination, at Goshen, of the first missionaries who went out to the Sandwich Islands. A report was abroad that a Captain Brintnal, I think of New Haven, who had received some indignity or injury from the natives not long before, had determined to return to the Islands, and punish the wrong he had suffered. It was apprehended he might arrive there about the time the missionaries would; and if he carried out his threats, disastrous

consequences, it was feared, would follow to the mission. I remember well the remark made by Dr. Worcester, in the course of the conversation on the subject. In his own meek and confiding manner, he said: "The Lord will take care of Capt. Brintnal." And so he did; for he either never returned to the Islands, or, if he did, he was not suffered to do any harm. And similar would be his language were he present with us to-day. With his heart cleaving with celestial warmth to the two Institutions which he loved most while on earth, he would say, as he beheld their expansion and their growing usefulness, "The Lord will take care of the Seminary, and he will take care of the American Board." This is our prayer and our hope. As we come here to-day, we miss all the founders and first teachers of the Seminary, and many other venerated and loved forms whom we were accustomed to meet on these anniversary gatherings. But they are not dead; they still live; live in the happy and widening influence of their deeds, and in the grateful remembrance of hundreds of thousands scattered in this and in other lands, and of many in heaven. And it is good to see the Seminary, our loved Alma Mater, now in its fiftieth anniversary, still strong and vigorous, — well officered, well manned, and her compass set straight for the port of truth and the haven of salvation. On that line may she continue to sail, never swept from her course by any strange wind of doctrine, till she unlades her rich cargo, officers, hands, patrons, friends, and all, at the foot of the throne, to the praise and glory of Him that sitteth thereon and reigneth forever and ever.

At the conclusion of this address, Rev. Paul Couch, of North Bridgewater, a native of Newburyport, and in his childhood an attendant upon the ministrations of Dr. Spring, volunteered some interesting impromptu remarks, in further commemoration of his revered pastor, suggested by his personal reminiscences of his

preaching, and catechizing the children, after the manner of the times.

Dr. Withington, of Newbury, was the next speaker: and, connecting his address appropriately with the preceding tribute to Drs. Spring and Worcester,[1] said:

It is impossible to regard this institution, on this joyous day, without looking back to those Founders who, without intending it, have here built a monument to general beneficence. They have left us their example; they show an influence that survives the sepulchre. They call upon affluence to cherish the vine which Piety has planted. Even the admiration they inspire is connected with duty; and their noblest charities present us a work which is only begun.

The Hon. William Bartlet was born in Newburyport, Jan. 31st, 1748. The older persons in this assembly may remember the man, who was always present on these anniversaries. He was a striking illustration of a remark of John Foster: "A very decisive man has probably more of the physical quality of a lion in his composition than other men." His

[1] The unstudied and touching reference of Dr. Withington to Dr. Spring in his exordium, as noted at the time, although not in his manuscript, deserves a place here. "Allow me," said he, "so far to deviate from my purpose as to bear my testimony also to Dr. Spring. The gentleman who has preceded me, Dr. Hawes, has brought him so distinctly to our notice, that I cannot let the occasion pass without my share in the tribute to his virtues. I may almost say, that it was my lot to stand by his dying bed; if my respected friend has told you how he lived, I wish to give one touch to the portrait by telling you how he died. He was a strong man, — strong in his purpose, persevering in its execution. He died as he lived; and habitually, to the very last, he subjected his hopes to the most rigid and unsparing trial. 'I know not whether to characterize his death as sublime, or terrible,— so calm the resignation of the man, yet so faint the light of his personal assurance. 'I have finished my work,' he said to me: 'I have tried to preach the Gospel, I have been instrumental in establishing the Seminary; and now the question is, has my motive been right? If it has, I shall receive my reward; if not, I

giant frame, his strong step, his peculiar head, his eye, firm in its repose, marked the mind that seldom deviated from its own purposes. This was peculiar in his lot, that, though he was a transparent man, and you could look through him as through a prismatic glass, the world contrived to misinterpret his character. He was the same man in his close prudentials, and his liberal charities. He saved that he might have power to give. He had risen himself from comparative poverty by great industry, great frugality, and an intensity of purpose so uniform, that it seemed to him necessary and natural; and he was too apt to judge of others by his own standard of action and its success. He was apt to regard poverty as half a crime, at least; and as a providential punishment to negligence, carelessness, imbecility and profusion. The *onus probandi* lay heavy on the suppliant that asked his aid. His great punctuality in demanding all his dues, under all circumstances, though a public benefit, was to his reputation a loss; and, what was more, he had been so often, so unjustly blamed, and he was so independent, that he would not lift his finger to remove any amount of opprobrium that might be heaped upon him. Hence his justice was rigorous, and his common charities were not always winning.

He did good, however, in his commercial life, in his own unpopular way. The late expansion of credit, and the present ruinous reaction, are a striking proof of the wisdom of his maxims. It was to prevent such a state of things that all his energies were directed. Had his punctuality been followed instead of being so bitterly censured, the failure of the Ohio Trust Company, in 1857, could not have spread ruin through a nation.

The moving genius of his great liberality towards this Seminary, was, no doubt, Dr. Spring. It was Dr. Spring's theology that shaped his convictions—it was his exhortations

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shall lose it. I hardly know what to believe about myself. But it matters not. We are but atoms, and it is of little consequence what becomes of us. God will be glorified in the result, whatever it may be.'"

that moved his heart. In this, however, he was by no means a passive instrument. I was told by Dr. Morse, of Charlestown, that it was owing to Mr. Bartlet's firmness that the union between the two sections of orthodoxy was effected; a union which has led to the most beneficial effects.

In a man of such habits and character, it is obvious that religion, if found, must develop itself, modified by individualism. That it had a great power over him, that it impressed a great awe on his mind, all could see on the slightest acquaintance. That it did not remove all the faults of his nature was a defect which he shared with most of our race. Whether it sanctified his heart, and made him a regenerate man, is a question which we, who share his bounty, shall hardly venture to settle. We leave him to his God, honestly saying that on his sepulchre judicious Charity might write an inscription which popular severity, though inclined to question, would hardly dare to efface.

Mr. Bartlet died Feb. 8th, 1841, aged 93 years and 8 days. *His eye was not dim, nor his natural force abated.*

In the Oak Hill Cemetery, in Newburyport, there is a massive granite monument, of Doric simplicity, which might almost be understood without an inscription, so characteristic is it of the man whose bones it commemorates and conceals. It is engraved thus, on the southern side, on an inserted slate:

In Memory

OF THE

HON. WILLIAM BARTLET,

WHO DIED FEB. VIII. MDCCCXLI,

AGED XCIII YEARS.

ALSO,

BETTY, HIS WIFE,

WHO DIED JAN. XXIV, MDCCCXXV.

AGED LXXX.

On the opposite side—

DESCENDED

FROM THE FIRST SETTLERS OF

ANCIENT NEWBURY,

HIS FIRMNESS, DECISION OF CHARACTER, AND HABITS OF

THOUGHT AND ACTION

EXHIBITED TO POSTERITY,

THE QUALITIES OF HIS WORTHY ANCESTRY.

BY HIS ENTERPRISE

HIS NATIVE TOWN WAS BENEFITED AND IMPROVED.

HIS NAME WAS LONG FAMILIAR,

BOTH IN HIS COUNTRY AND OTHER LANDS,

AS A

DISTINGUISHED MERCHANT,

AND A

LIBERAL PATRON OF THEOLOGICAL LEARNING.

Thus do the names of husband and wife stand in social perpetuity on the solid granite. We have the best evidence that the wife approved of all her husband's gifts to *theological learning;* and the earlier students of this Seminary might show similar proofs of her care and kindness to that which the widows, in Peter's day, exhibited in the coats and garments which their benefactress made *while she was with them.*

Moses Brown was a man of a different type. He was judicious, mild, generous and unpretending. His charities were universal. Everybody said that his success in life was the grateful reward of his skill and industry. He was a plain Puritan gentleman. Neither Mr. Bartlet nor Mr. Brown had the least disposition to conceal their origin. Perhaps they were a little vain of the efforts which had led to such signal success. An incident (of no great importance) may exemplify. Mr. Brown originally had been a chaise-maker; he had

a master of one of his vessels who was originally a cooper, on the wharf. Brown had risen from a chaise-maker to be owner of the wharf and the vessels, and the cooper had risen to command one of his larger craft. One day, as the brig was casting off, and the commander was walking, with due vociferation, among his men, there hung over the stern of the brig one of those large, round implements for hoisting casks on board, which might somewhat resemble either a hoop or a wheel. Brown was on the wharf, and, in a sly way, asked the captain, "What is that which hangs on your taffrail, captain?" The man of dignity looked round, and, after inspecting the object, replied,—"I don't know, sir, unless it be a chaise-wheel!"

The Norrises, husband and wife, I never knew. But in the Panoplist of March, 1809, it is said, "Religion was the glory of this remarkable man."[1] His life was consistent with the

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[1] We here insert the entire obituary referred to by Dr. Withington:

The late Hon. John Norris, Esq., of Salem, the excellent and lamented subject of the following sketch, was favored with respectable parentage. His mind was originally formed, and by an early and useful education well prepared for mercantile employment, in which he was eminent. By unremitting industry, and judicious management of his commercial concerns, he realized, at the meridian of life, an ample fortune. As a merchant, he was just, punctual, and honorable. The law of rectitude was in his heart, and the balances of equity in his hand. While attentive to his own interest, he was also attentive to the interest of others. The prosperity of honest men gave him pleasure. In his commercial intercourse with them, it was his study to render the advantage mutual. Those whom he employed, he amply compensated for their attention and labor, and by gentle, friendly treatment, attached them to his person and interest.

As a neighbor, he was humane and condescending. To perform acts of kindness, and confer favors in a simple and obliging manner, was his amiable habit. He always received his friends and connections with a cheerful smile, which bade them welcome to his hospitable mansion. Nor was he forgetful to entertain strangers, especially ministers of the Gospel, for whom he had a peculiar regard, *for their work's sake.*

great deed which consecrates his memory here. He was a member of the Senate of Massachusetts, and was one of the trio which first opened this fountain of charity and theological education. It is remarkable, however, that not one of the

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To the poor his heart and hand were open. To relieve distress was his delight. Nor did *his left hand know what his right hand performed.*

As a husband, he was uniformly attentive, kind, and affectionate. In his family government he was strict without severity, and indulgent without weakness. In the hearts of his domestics his authority was supported by kindness and gentleness. In the public character of this worthy man we cannot but notice his singular beneficence to the religious society with which he was long connected. And not only his townsmen, but his copatriots in the Senate, of which he was several years a member, recollect with what fidelity, zeal, and firmness, he espoused the cause of order, liberty and virtue.

In propagating the Gospel among the savage tribes, and the destitute inhabitants of the States, the Massachusetts Missionary Society was annually aided by his distinguished liberality. With concern and commiseration he used to say, "The Missionary object is the greatest in the world." He loved the souls of men.

The *Theological Institution* in Andover, of which he was an associate founder, will always retain a lively impression of his pious bounty. The Founders, Visitors, Trustees, Professors, and Students, will long lament the loss they sustained by his early removal, and gratefully embalm his precious memory.

Many subscriptions, designed for charitable and religious objects, proved successful through his exemplary aid. From intimate acquaintance with him we are justified in saying, that he viewed himself as God's steward, and that it was the habitual desire of his heart to know by what disposal of his property he might most effectually glorify his heavenly Benefactor. In a word, *religion* was the glory of this amiable man. This he felt to be *the one thing needful.* Being asked, by a friend, whether he did not entertain a hope that he was a Christian, in a solemn manner he replied, "I would not relinquish my hope that I am a child of God for thousands of worlds." As an evidence that this was the language of his heart, we find his journal abounding with pious expressions, and with devout aspirations after communion with God. From this journal it appears that he made a solemn dedication of himself to his Maker, which, in subsequent years, was repeatedly and devoutly re-

three associate founders of this Seminary was, at the time of their donations, a professor of religion. Mr. Brown was the only one that became a member of the church. This fact, in a compound way, speaks the spirit of the times, and the characters of the men.

Yet they have left us their noble example. They have lighted a torch which may pass on from hand to hand, increasing its blaze. They are dead; but is their spirit dead? Are there no more such benefactors? I tremble for the precious treasure, in this house now over our heads, lest the want of some fire-proof building should consign the wisdom of ages to an incendiary ruin. Ye Bartlets, ye Browns, ye Norrises — where is your opulence, and where are your generous hearts? We may rejoice in our Seminary; we may even be proud of its origin.

> No weeping orphan saw his father's stores
> Our shrines irradiate, or emblaze the floors;
> No silver saints, by dying misers given,
> Here bribed the rage of ill-requited Heaven:
> But such plain roofs as Piety could raise,
> And only vocal with the Maker's praise.

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newed. Towards the close of life, he manifested a modest, but comfortable assurance of being a subject of grace.

From such a man we might expect an example worthy of imitation. His house was a house of prayer, in which the morning and evening sacrifice ascended to the mercy seat, through the glorious Redeemer. He was constant in his attendance on public worship, on the Lord's day, and by his devout attention to the solemnities of the sanctuary, he gave striking evidence *that it was good for him to be there.*

To readers unacquainted with the self-diffidence of Mr. Norris, it may seem unaccountable that he was not a public professor of religion. He often contemplated connecting himself with the Church; but his religious scruples and fears prevented. When conversing on the subject, he has often been known to tremble and bathe his face in tears. It is, indeed, difficult to account for

Dr. Dimmick, the immediate successor of Dr. Spring, and present pastor of his church in Newburyport, in connection with a brief additional tribute to Mr. Bartlet, said he regarded him as a Christian man, though from the high and almost unapproachable standard of piety adopted under the teaching of Dr. Spring, he never ventured on a religious profession.

Dr. Henry A. Rowland, of Honesdale, Pa., called the attention of the audience to the changes which the half century had wrought in some of the *social usages* of the times, and particularly in regard to the use of alcoholic drinks, illustrating his remarks by a characteristic anecdote.

In behalf of Samuel Farrar, Esq., for a long period the disinterested and zealous Treasurer of the Institution, Rev. Mr. Oliphant, of Andover, tendered to each of the Alumni the gift of a copy of the Contemplations and Letters of Henry Dorney—a devotional work, which was an especial favorite with Madam Phillips, one of the founders of the Seminary—and a vote of thanks to Mr. Farrar for the gift was unanimously passed.

Rooms had been provided in the Seminary buildings and residences adjacent for the various class-meetings

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it, that such a man so long neglected the table of the Lord, without supposing that he entertained an erroneous opinion respecting that duty.

In this he was not different from many other good men. In his last sickness he was humble, submissive and tranquil, patiently waiting for his change. He died Dec. 22, 1808, in the 58th year of his age.

"*The memory of the righteous is blessed.*"

Panoplist, New Series, Vol. I. pp. 487, 488.

during the afternoon, of which notice was now given, and these general exercises were here suspended until evening.

With the glow of feeling enkindled in the afternoon, quickened by the various class-meetings,[1] and irradiating all countenances, the Alumni assembled again in the chapel, at an early hour after tea — the storm preventing a more colloquial interview, which had been expected in the tent, and in anticipation of which, Dr. William Adams, of New York, son of a former Preceptor of Phillips Academy, the venerable John Adams, LL. D., had been invited to preside. On taking the chair, after prayer had been offered by Dr. J. W. McLane, of Brooklyn, N. Y., Dr. Adams said :

Fathers and Brethren: — I owe you my thanks for the honor of presiding over this assemblage, and of being permitted to welcome you to this social gathering. Though I occupy this chair through no choice of my own, it may be not impertinent should I say a word in exculpation of those who have assigned to me the position.

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[1] Some of the class meetings were too interesting to be concluded in a single hour, and were adjourned for another session ; and then again for still another.

Of the graduates from one class twenty-four were present. After prayer at each of their meetings, the history of several the individuals was recited. Nearly all bore the marks of a stern and exhausting life-work. One had labored in seventeen different States of the Union !

Sancho Panza was wont to boast that all his ancestors were Christians; by which, undoubtedly, he intended that he had no mixture of Moorish blood. In this whole concourse, there are few, if any, whose personal associations synchronize more completely with the early history of this Seminary than my own. My conscious life began with the earliest classes of our succession. To use the New England dialect, "I went to meeting" when a child, in the Old South Church, and heard Dr. Justin Edwards utter his impressive *Amen!* beneath that old sounding-board; — in the abstruse parts of the discourse occupying myself with sage reflections upon the probable fate of that incumbent of the pulpit, if the small rod by which that sounding-board was hung, should happen to break. I remember when the place of worship was changed from the parish church to the first chapel, — the corner room of Phillips Hall, now occupied as the reading-room — and thence to the Hall of Phillips Academy, on the stage of which many, now eminent in their profession, preached their maiden sermons. I knew, as children know men, the founders of the Seminary, both lay and clerical; Dr. Spring, Dr. Morse, Mr. Brown, and Mr. Bartlet. Well did I know and fear, on "examination days," Dr. Eliphalet Pearson, whose figure and features and learning always reminded me of Doctor Johnson. I remember the Professors, as a boy going in and out of their houses, when Porter was distinguished, as he always was, by the easy sway and dignity of his manners; Woods by his grave and cautious wisdom; and Stuart by the fresh ardors of his noble enthusiasm. I knew *the* Missionaries; read very devoutly the Panoplist, the Missionary Herald, the first numbers of the Boston Recorder, and heard Dr. Hawes's first sermon. [Here Dr. Hawes, sitting in the pulpit, leaned over, and asked the speaker if he remembered the subject; to which Dr. Adams replied, "The Influence of the Heart on the Understanding." I remember it well, because, experiencing a difficulty in committing to memory the Assembly's Catechism, which I never felt with "Viri

Romæ," my mind was then set to work out the solution of the problem. "Perhaps, Sir," continued Dr. Adams, turning to Dr. Hawes, "this little incident, the effect of your sermon on a boy twelve years of age, may be received by you as one of those compensations and rewards which our Master drops in the path of a faithful servant."]

Perhaps, however, in this season of reminiscences, it will be safest not to be too exact — most certainly, I should so wish it in regard to myself — in reporting all that was said and done when we were young.

It is evident, from the space covered by these personal memories, that they relate to two distinct periods, boyhood and manhood, and that these are so blended as to create a profusion of cross-lights. In the one case, the memories which arise are not distinctively theological, but relate to the simple sports of childhood, the squirrel-trap, the nut-tree, the skating-pond, and the "huckleberry" pasture; and these are succeeded by the Hebrew Alphabet, the study of the Book of God, the first sermon, and the serious prospects of life's work. Speaking as an Andover boy, I am bound to say that all my earliest associations with the place are not of the most brilliant quality. When returned ministers were accustomed to pray for all who dwelt on this "hill of Zion," the thought sometimes would rise that Zion was not the most attractive place that could be imagined. To make a clean breast of it, I confess (through faults of my own), some of my first associations with objects which my heart now admires and honors, were somewhat sombre and repellent. To my later studies and sympathies, the Apostle Paul appears the very paragon of all human accomplishments; but for many years the Great Apostle was presented to my imagination with a slow gait, in a long surtout, and a certain kind of handkerchief tied high over the mouth, — the invariable sign, at one time, by which a member and a Professor of the "Divinity College" were sure to be recognized.

A return to the scenes of early life is always accompanied

by a certain degree of sadness, — though that sadness may not be unpleasing. One of our American artists has given us a capital picture, representing an old man looking at the portrait of himself, taken when he was a boy, as suggested by those lines of Mr. Coleridge:

> When I was young!
> *When* I was young? Ah, woful *when!*
> Ah for the change 'twixt now and then!
> Ere I was old!
> *Ere* I was old? Ah, woful *Ere!*
> Which tells me, Youth 's no longer here!
> O Youth! for years so many and sweet
> 'T is known, that thou and I were one;
> I'll think it but a fond conceit —
> It cannot be that thou art gone!

Without being querulous, like the old Count in Gil Blas, who was always complaining that the peaches were not as large as in his childhood, we are all conscious of change when revisiting the resort of earlier years. The Shawsheen does not appear to us quite so much like the Ganges as it did when, with brave sinews, we dared to swim across it at "the Birch;" and the turnpike road from "the Hill" to the village may not seem quite so interminable as when to a younger imagination, it was the very counterpart of that long, straight path which stretched away and away before the weary pilgrim of Bunyan. But one thing, I am sure, is here unchanged and unsurpassed, — the setting of the Summer and the Autumn Sun behind yonder mountains. I have looked upon the far-famed sunsets of Italy, and my sober conviction is, that never was there a display of the beauties and glories of the firmament more magnificent than that which is often furnished, from this very spot, to those who are here in training for the Christian ministry; as if to them, like the Apostle at Patmos, a door were opened into heaven. Even now, after years of absence, I cannot rid myself of the impression, deepened by so many hours of twilight musings, that the

transition from this favored place to the mansions of the blessed is specially easy and natural, that the gates of pearl and the stones of sapphire lie just beyond those gorgeous clouds in the western sky, which forever and ever are taking and giving glory in the light of the setting sun.

Unlike our usual college gatherings, where men of various pursuits and professions are brought together, the present assemblage is composed of one class. That which, at first, might appear to be an infelicity, has many advantages. Who can understand all the pleasures and trials of a profession so well as those who themselves have participated therein? None of us have forgotton the trials of feeling through which we passed at the threshold of our profession. Comparatively easy was it, when weighing in college the several avocations presented in the first ode of Horace, to choose the

Doctarum hederæ præmia frontium,

in distinction from agriculture and war; but that was a crisis of intense interest and trial, when, our profession chosen, we stood lingering among these quiet shades, the world before us, and knowing not what should befall us.

Like those whom our Lord sent forth two and two, to preach his word, we have now come back to report to Him and to one another the things which we have seen and done. I will not anticipate the several topics which will be presented by others in the course of the week. I will not even suggest the many changes which have been wrought in the world during the last fifty years, through the direct agency of this Institution. I will not pause here to congratulate the noble men who, from their seats on high, are permitted to look down upon the results of their sagacity and piety, as the founders of this Seminary. My service will be rendered when, in the name of those who, in various offices and relations, represent this Institution, I welcome you to this pleasant gathering. Here are members of the earliest classes,

with heads silvered with the honors of time. We welcome them to the scenes where they studied and prayed in the days of their youth. Some among the first of our missionaries are here, pioneers in a noble work, bronzed by Indian suns, who, in the very haunts where they formed their great purposes, are welcomed now most cordially to well-merited honors and repose. We welcome you who for years have been toiling on, in your Master's work, in every part of our native land, unapplauded, but faithful, and yet to be rewarded before God and the angels. We welcome all to the grateful memories of our venerated instructors, whose familiar forms walk among us to-day with a blessing; — to the memories of good men who once were our associates, Christian ministers, Christian scholars, who, life's noble work all accomplished, have gone to their rest; and to that fellowship which unites us to so many honored names among the living, who have widened the sphere of Christian sympathies. Differences of opinion, asperities of judgment, perhaps the odium theologicum, may have separated some, in the stern collisions of duty. We welcome all to the broad basis of that theological system in which we were here educated, whose few great principles unite so many shades of opinion; — to a communion in which we may merge all subordinate differences through an attachment to one faith and service. From scenes of toil, and care, and weariness, have you come; we welcome you to a renewal of earlier intimacies, to a recollection of all the way in which the Lord hath brought us; and to new expressions of gratitude for the unspeakable privilege of being the ministers of Christ, and to a joyful remembrance of all which we have been permitted to do in the service of our Master. How many have you instructed, how many have you comforted, how many have you already garnered in the grave!

In the name of all friendship, and letters, and religion, we greet you with Christian salutations. Beneath the boughs of these graceful elms, we planted our purposes and ejac-

luated our prayers. To the same tranquil shades are we brought again, that, in the name of our divine Lord, we may be stimulated to better purposes for the future; that the sadness which steals over us as we recall the past, may be our aid in forming resolves for time to come; so that this gathering of Christian ministers may lead to greater results in the half century to ensue, when all now active and earnest shall be marked in our catalogues with those stars which symbolize a promised promotion, above the brightness of the firmament.

After these salutations, Dr. John W. Chickering, of Portland, Me., was called upon to speak, of "the deceased Alumni," and made the following

ADDRESS.

Our Dead! — What a company they form! Peaceful in death, and now, we trust, blessed in Heaven, as they were useful in their lives on earth.

Thus we may safely say, concerning them as a body, whatever sad exceptions, suspected or unsuspected, there may or may not have been, among so many. If Christ's apostolic family of twelve included one traitor, dare we hope that every one of the 417 stellated names on our catalogue is written in the Lamb's Book of Life? However this may be, very few, either of the living or of the dead, have made open "shipwreck concerning faith and a good conscience." And it is a satisfaction to reflect, as we may safely do, that no company of deceased Alumni, from any Institution, ever left more pure and useful lives behind them, as evidences of faith and tokens of salvation.

May our names, when marked by the lethal star, form no exceptions. May we then be shining as stars in the firmament above, with all those who have turned many to righteousness.

Obviously, this great company of our brethren who, like the disciple that did outrun Peter, have arrived first, not indeed at the sepulchre, but at the throne of our risen Lord, must be dealt with on this occasion, not in detail, to any great extent, but by some mode of classification.

Perhaps here and there a representative man may be selected, as an illustration and remembrancer of his brethren of a particular class, as missionaries, authors, laborers long spared, and promising men early cut off by an inscrutable Providence.

But many of the most noticeable are already familiar in name and history, through the medium of contemporary journals, extended biographies, or the indefatigable labors of the distinguished Illustrator of the American Pulpit, who has embalmed in his vast depository the memory of more than forty of our departed brethren.

Many there are, indeed, of whom we have no such trace; many, doubtless, though unknown to fame, yet not less useful while living, and not less blessed now among the shining ones, than those who have been objects of a wider regard, and subjects of well merited eulogy.

But they are beyond the reach of any reasonable amount of exploration, among village chronicles and the memories of personal friends. And so, with brief allusions to a few individuals, we must be content to look on "our dead" in groups, not even attempting those specific lessons of comfort and instruction which a study of their individual lives and labors and dying scenes might furnish.

We are naturally struck with the glimpse of relative mortality among the earlier and later classes, afforded by one of the items in the carefully prepared Triennial Catalogue.

Of 352 connected with the Seminary during the fifth decade, only 17 are known to have died, in the proportion of 1 to 21 nearly.

From the 440 of the preceding ten years, 63 have already been called away, or 1 in 7.

Third decade; 95 have died out of 534, — about 1 in $5\frac{1}{2}$.

The second; whole number 430, of whom 136, about one-third, have been numbered among the dead.

While of the smaller number of names, 196, found on the records of the first period of ten years, 102, more than one-half, have already been stricken from the roll of living men on earth, and placed upon the catalogue of the dead.

A careful analysis of the mortality of each year would remind us who belong to the first half of the half century's history, being as old as the Seminary, or older, that our numbers, already thinned in the progress of time, are diminishing more and more rapidly, year by year. May the older and the younger be more and more diligent in working while the day lasts.

Not one class is yet all gone. But the stars will multiply, especially on the earlier pages, and soon entire groups of names will have become obsolete; monumental inscriptions, remembrancers of times and persons, that were and are not. Among the deceased of the earlier students, two were cut down while in the Seminary, out of the first class — a class consisting of only four members. How affecting must that double Providence have been! One-half the class called away within less than two months! Well do some of us remember the grave-stone of Lewis le Conte Congar, in our little cemetery, when it contained few such memorials.

But not again for eight years do we find such a record.

Who can tell what hopes of friends were extinguished, what prospects of usefulness cut off, when in successive years Barker, Perry, Day, Chipman, Mills, Baker, Huntington, McLellan, Marsh, Brooks, Rosseter, Mellen, Roel, and many others, were called to go up higher before they had even entered upon labors to which their hearts were devoted? Some of us well remember the modest and devout Freeman, who, in 1827, shared his classmates' kind attentions and was taken to his Saviour's arms. Who can tell of how much good he and others among the early dead were the occasion,

through the effect produced upon the hearts of a company of Christian brethren and fellow-students by such scenes? They may have modified many entire ministries.

A still deeper and more widespread interest attaches to another class of our dead — those who lived to graduate, and to enter upon inviting fields of labor, from which, and from the bleeding hearts, relying upon them as spiritual guides, they were torn by death's relentless hand, — let us rather say, removed by Him who doeth all things well. How many hearts, even now, beat quicker at the mention of Chester Isham, Sylvester Larned, Samuel H. Stearns, Joseph W. Barr, William B. Homer, Luke C. Baker, Jarvis Gregg, Ashley Samson, and others, who, when just putting on the harness for different parts of the great warfare against sin and Satan, were permitted to lay it aside — called to their rest without long weariness preceding.

To these must be added the names of Cutler and Hitchcock, both of a later class, 1850, settled in New England, and Dimon and Woods, of the class of 1853, taken early from western fields of labor.

There is already on our catalogue a brief list of veterans in this holy war, some of whom have ceased from their works, leaving behind them the odor of sanctity, made venerable by age.

Of the second class, 1810, five have died at ages approaching threescore and ten, after ministrations generally exceeding forty years. These were Cone, Crane, Olds, Sperry, and Judson. The last life the shortest of the five by the calendar; but who shall compute its length from the elements of labor, suffering, and the answering of life's great end!

Of the next class, 1811, the same number have died, at ages between sixty and seventy years. Chapin, J. F. Clark, Daniel A. Clark, Rich, and Peet, — the last two at the age of seventy-one.

Following the classes down, we find the number of veterans both among the living and the departed, becoming, of course, smaller. But death found a shining mark from the

next class. A tall, a wise, a reverend head was laid low, when Justin Edwards found a distant death-bed. The names of Nash, Schermerhorn, Booth, and Pomeroy, are marked as among the aged, the last having approached, it is thought, more nearly to fourscore years, than any other alumnus.

The class of 1814 has many brilliant names among the early and the later dead. Colton, Gallaudet, Poor, Steele, and Wright! Names suggestive of learning and philanthropy, directed by the love of Christ and of souls. These all have reared monuments more enduring than that on which the Sons of Silence love to read the name of their benefactor, which in the language of signs they call the world to see and admire; pointing, as one of them has lately done, to him who, like Columbus, had found a new world for those who had lost one of the senses.

The names of Curtis and Lovell next appear, unknown to fame; — the last not unknown to one who feels it due to the honored successor of an honored sire to testify to the practical wisdom, the consistent piety, and the clerical courtesy with which he filled that difficult office — the care of a church of which its former pastor remained a feeble member.

The list of those who have departed, at an age approaching threescore and ten, is rapidly exhausted as we trace the classes down.

Benedict, Blodgett, Dwight (who died at sixty-one, having received the benediction of Him who accepts the visiting of the prisoner as done unto Himself), Mitchell, Kendrick, Worthington Smith, Phillips Payson, and Hurd, are among the latest names on this list, which is appropriately closed with one dear to many and respectfully remembered by more — Asa Cummings, of the class of 1820. One who, as his pastor, had so many reasons for esteeming and loving him, may utter a word of eulogy upon this veteran of the religious press, whose body, worn with the infirmities of age and many cares and labors, sleeps with those of the lamented Mills, Fisher, Cowles, and perhaps others of our fraternal band,

"In ocean caves, beneath the waves."

He served God in his generation, as a pioneer and a pilot in religious journalism; one whose leading, if not swift, was sure, and whose mantle of caution and of kindness may well be desired as a perpetual investiture for the shoulders of his successors.

Having thus passed hastily through the various chronological divisions of our multitudinous theme, our thoughts naturally arrange themselves with reference to the several branches of labor which fell to the lot of our departed brethren.

And as we have just glanced at one who was conspicuous in the department of periodical literature, shall we select as the first item in our official classification, *Editorial and other authorship*. This, if not as obvious, may be as *real* a carrying out of the design of the founders, and the counsels of the instructors of the Seminary, as any other species of labor.

Who can estimate the influence of Hall and Judson, of Newell, Cummings, Clark, Weeks, the Edwardses, Eli Smith, Colton, Marsh, Wilcox, Taylor, Phelps, Dickinson, and others, who, as editors or authors, in Christian biography, theology, science, reform, or even in the higher departments of travels and poetry, by translation, or in foreign tongues, made reading for millions — reading more or less useful in itself, and taking the place, with many readers, of other and pernicious pages?

A large number of our dead lived for a time *in academic halls*, exerting the influence of learning, in its various departments, theological, classical, or scientific, upon great numbers of young minds.

First on this list comes the name of Matthew R. Dutton, Professor of Mathematics and Natural Philosophy in Yale College. Solomon M. Allen, of Middlebury College, and Calvin Colton, of Trinity College, are remembered with interest by different circles of friends, as having been useful, in

different spheres, and during periods widely varying in length. Though belonging to the same class, one died forty years after the other.

To the same list belongs the name of Alexander M. Fisher, whose sad and early death by shipwreck has surrounded his memory with special interest to many who might not otherwise have known his excellences.

He was Professor of Mathematics and Natural Philosophy in Yale College, and died at the age of twenty-eight. This was a fruitful class in respect to Professors and Missionaries, many of whom are no more among the living.

We find here (class of 1814), the name of Gallaudet, already mentioned; than whose office no nominal professorship could be more honorable or useful.

Then follow, 1815, the name of Ebenezer Kellogg, of Williams College; 1817, Elihu W. Baldwin, President of Wabash College, cut off from bright prospects of continued usefulness at the West; and in the same class, John L. Parkhurst, long a useful Instructor at the East; 1818, Reuel Keith, Professor in William and Mary College, and afterwards in the Theological Seminary of the Episcopal Church in Virginia; one of the lights of that portion of Zion, and a faithful servant of that branch of Christ's church. In the same class was Elisha Mitchell of the University of North Carolina, who recently met a sad and sudden death on the mountains in pursuit of his favorite science; his body having a mountain called by his name, — at once a sepulchre and a monument. 1819, Jasper Adams, whom some of us recollect as commencing, in our own venerable Phillips Academy, that vocation of teaching which he afterwards followed as Professor in Brown University, President of Charleston College, and Chaplain and Instructor at West Point. In the same class was President Worthington Smith, of the University of Vermont.

In the class of 1820 was Charles B. Storrs, President of Western Reserve College, in whose early decease were

quenched many bright hopes for western education. Also, Samuel P. Newman, of an honored family here, filling successively two professorships in Bowdoin College. Connected for a time with the class of 1821, was Stephen Taylor, who died in 1852, having, among other positions, filled a professorship in the Presbyterian Theological Seminary of Virginia. Among his latest recorded words were these: "O, my brethren! I am suffering almost beyond the endurance of nature; but, thanks be to God, His love superabounds. Oh the precious grace of the Lord Jesus Christ! Preach Christ, my brethren, preach Christ!"

Of the class of 1822, James Marsh, successively Professor at Hampden Sydney College, and President of the University of Vermont, in which Institution he was afterward Professor of Moral and Intellectual Philosophy. He left the impress of his philosophical mind on many others, both by his presence, influence, and the works of which he was the author, editor, or translator. Whatever difference of opinion there might be as to his philosophy, his piety was known and read of all who knew him. "Even in his countenance," said Washington Allston, "he carried a character not to be mistaken, — legibly written, 'the peace of God.'"

Of the class of 1823, was Nathan W. Fiske, afterwards Professor in Amherst College, — a man of order and precision in his habits, fervent piety, scientific taste and proficiency, deep sorrows, and power in pleading with young men to be reconciled to God, through that Saviour, near whose sepulchre his own dust lies, awaiting the summons to follow his already risen Lord in the resurrection.

In the class of 1824, sitting side by side, were Joseph I. Foot and Stephen Foster, and near them Orramel S. Hinckley. These three were afterwards Presidents of Colleges in Tennessee; and they all died within the space of five years, President Foot by a sudden casualty. How little could they, or their classmates, have imagined their future! Within the same five years died Edward Turner, for a time belonging to

the same class; a man whose retiring temperament fitted him less for the pulpit than for the professor's chair, which he so modestly and yet efficiently filled, at Middlebury College.

In the class of 1825, we find the starred name of Walter Colton, less known as Professor in a Military Academy than as Navy Chaplain and author. At a later date stands recorded the name of Solomon Maxwell, a useful laborer in the cause of Education, who died young. Later still, Bela B. Edwards, who is commemorated in another connection at this Anniversary, and who is the only deceased Professor, also an Alumnus of this Seminary. May all his successors in this double relation leave as fragrant memories.

David Peabody, for a short time Professor of Rhetoric at Dartmouth College, left the many who knew him personally to mourn, and a wider circle to wonder, at the mystery of so early a termination of his useful life, and of new labors well begun.

Samuel A. Fay and James D. Lewis, of the class of 1832, were removed, the one very early, and the other later, from fields of usefulness among the young.

Professor Stephen Chase, of Dartmouth College, was of the class of 1834, and Jarvis Gregg, Professor in Western Reserve College, of the next class, 1835.

Joseph Sherman, President of Jackson College, Tennessee, was suddenly called away by a frightful casualty while travelling, and thus the bright hopes of many were sadly extinguished.

Aurelian H. Post, of the same class, was very early called from a humbler Western post of instruction.

Prof. Charles B. Adams, of Middlebury and Amherst Colleges successively, died young, but with a character matured, and a name well known as an enthusiastic and Christian explorer of the great field of Natural Science.

James Meacham, of the same class, for a time Professor in Middlebury College, entered before his death upon the arena of political life, and stood in the halls of Congress as a pro-

moter of science, and an advocate of what he deemed righteous legislation. Samuel P. Abbott, of the class of 1840, was useful as a teacher, but died young. John Humphrey, of the class of 1841, only lived long enough to have his name enrolled in the list of College Professors, leaving many of his warm friends to conjecture how brightly those qualities which so endeared him as a pastor would have shone in his course as Professor of Moral Philosophy, and Chaplain at Hamilton College.

How in accordance with his habitual humility, gentleness, and cheerfulness, was his dying testimony: "I have no raptures; I have peace; I trust I shall enter heaven."

William A. Peabody was another burning and shining light, in which only for a season many rejoiced. His transfer from the pastorate to a professorship at Amherst, was soon followed by a call to enter into rest.

The *missionary* necrology of our Seminary, if fully written, would be already a rich treasury of the records of faith and love and martyr zeal. Of about one hundred and twenty who have been in the foreign field, not far from fifty have already laid their armor down, and received, we trust, coronation as faithful warriors in the advance-guard of the sacramental host.

The number of Home Missionaries, living or dead, it is not so easy to reckon. Of the more than two thousand who have been connected with the Seminary, some two hundred and fifty are reported in the Catalogue as having been ministers or missionaries west of the State of New York. Much of that field has not of late years been missionary ground; while many laborers at the East have had the hardships, without the name, of missionaries. Some there are, however, of those western pioneers, already entered into rest, whose names stand prominent, by common consent, among the heroic servants of the Redeemer.

Salmon Giddings was such an one, long since numbered with the dead, and that before the noon of life; but not until

he had left the impress of his fervid zeal and practical wisdom upon a community then in its infancy, when St. Louis was a missionary outpost.

Fifield Holt, of a still earlier class, and who entered into rest a little later than Giddings, and at the same age, was a faithful laborer at the East — laying the foundations in the almost wilderness of what are now flourishing churches in populous villages on the upper Kennebec.

John B. Warren died in the extreme South; and Jonathan Bigelow devoted his latest energies to an important central field in Ohio, on what was missionary ground when he began his ministry in New England.

Elipha White, of St. John's Island, South Carolina, had a position of great usefulness on the Southern Atlantic coast.

Time would fail to speak of Bradstreet, Brainerd, Hurd, Child, Marston, Eastman, Hardy, and many more, valiant for the truth, preaching Christ where He had not been named, or entering into the arduous labors which earlier home missionaries had commenced.

One word only can be given to our classmate (brethren of 1829), Artemas Bullard, of St. Louis, who laid many foundations in Missouri, and in other portions of what was once the Far West, and whom our Master called home with a terrific voice as it sounded to us, but of which he only knew from its result when rest and heavenly songs followed the crash of the falling train.

And what shall we say of our departed Foreign Missionaries? They have found that Heaven is as near to India, or Africa, or the Mediterranean shores, or the Pacific Islands, as to their early homes and the graves of their kindred. Some of their names are already familiar as household words. Who needs to be told who Gordon Hall was? or Judson, or Newell, or Mills, or Richards, or Poor? — of whom it was said by a native, that to drink of the water in which he had washed his feet, would be enough to merit Paradise. Who is ignorant of Fisk and Parsons? — their names associated in their

biography, as they were united in labor, and even in death, though at different times, yet by similar malignant disease; malignant, though sent by a benignant Providence to take them home when their work was done.

Daniel Temple, Eli Smith, John Taylor Jones, and Ephraim Spaulding, in different branches of Christ's aggressive army, were all valiant soldiers of the cross, with voice or pen, in Europe, or Asia, or the Islands of the Sea, serving one Master, and receiving each a welcome from his gracious lips, though laboring in connection with different branches of his church.

Munson and Lyman! what a partnership in labor and in suffering was theirs, from the time when they sat together in the class-room, and prayed together to be guided to a missionary field, till they died together on a field of blood!—made equal, as we doubt not, in honor and in joy, to those who had longer borne the burden and heat of the day, though they wrought but one short hour.

Champion, too, is on the list; who, unlike the young man in the Gospel, went not away sorrowful from Christ, but gave himself and all he had, joyfully, to the Lord, and went away *for* Christ, to proclaim His great Salvation.

Taylor and Everett both upheld the Cross in the land of the Crescent, and found a crown of glory, as at different times, and from different lands, they entered into rest.

David T. Stoddard, too, is partly ours, as he was wholly Christ's and the church's servant — leaving a name like ointment poured forth. He was a beloved disciple, of whom one of his veteran associates characteristically remarked, that in him was fulfilled the promise of a hundred fold return to those who should forsake relatives and friends for Christ's sake and the Gospel's.

There is another missionary field, technically styled foreign, though it lies intermingled with our own broad lands. I allude to labors among the North American aborigines—labors from which some excellent brethren have rested in peace, and

with a reward, doubtless, not inferior to what would have been their portion, had more attractive and widely observed fields of self-denying toil been allotted to them.

Wright, Mosely, and Allen, all of the Choctaw Mission, have left an abiding name among the Red Men of the forest, and their works do follow them, so long as that race shall endure.

The name of Cushman is associated with still another field, occupied for a time by the Foreign Evangelical Society, in the Island of Hayti, where he labored but one hour, bearing the burden and heat of the day, and yet, we trust, not in vain.

Still another class of useful laborers, now released, have been found among those who, though not missionaries themselves, have acted as promoters of the good designs of the church. Horace Sessions lost his life, and yet found it, in Africa, whither he went as an Exploring Agent for the Colonization cause, — a similar errand to that in which Mills fell a sacrifice.

Joseph Brown was long and usefully devoted to the Seamen's cause.

Ralph Cushman, for a shorter time, to Home Missions.

John M. Ellis, to Western Education.

Josiah W. Powers, to the Bible Society.

James L. Kimball, to the Tract cause (the latter having just died, nearly blind, at the age of sixty).

Samuel Washburn, for a time, to the Sabbath School enterprise.

But our classification and specification can go no further. We have not time to linger among our dead. Memories must give place to anticipations, reflection to toil. If this branch of our jubilee exercises reminds us that we are not in heaven, since no death is there, it may at least joyfully remind us that we are on the way thither.

It is a vast cemetery which we have for a few moments entered, and now hastily leave — this wide-extended portion of death's great reaping-field, in which these 417 bodies of our brethren are lying.

How many and how various were the strokes of Providence by which they have been brought low!

Diseases, both bodily and mental, sudden and fatal events, both by land and by sea, have reached some at home and others far away, and proved, as we trust, voices that Jesus sent to call them to His arms.

What a company they would form, if they were here visibly with us to-day! And what a wider circle of bereaved relatives, of afflicted friends, of flocks left without a shepherd, have mourned their departure!

What records of Christian fidelity, of needful discipline, and of the faithfulness of a covenant God, would their full history afford!

Their death-scenes, how eloquent many of them have been! — more suggestive of truth, possibly, and more persuasive to duty, in some cases, than aught in their preceding lives.

Even the echos of those dying words that reach our ears are touching and instructive. Some few have now been repeated.

And who of us does not remember the last words of the lamented Cowles, who, with his companion, once well known on this hill, was lost to earth, but gained heaven, in the wreck of the steamer "Home?" Just as the vessel parted, engulfing our brother and sister, he was heard to say: "They that trust in Jesus are safe, even amidst the perils of the sea."

Calmly and firmly did Newman meet the last enemy, to him a friendly usher, opening the way to a father's house; a home more dear than that, well-known and still remaining near our ancient sanctuary, in which he breathed his last.

Three times Gordon Hall exclaimed, "Glory to Thee, O God!" as he entered into glory.

With what unaffected cheerfulness did Richards remark, as from his dying bed he caught a glimpse of the Mission Cemetery: "How surprising and joyful it will be, to wake up, here in Tillipally, on the resurrection morning!" And then still later, with indescribable views of the love and sufferings

of Christ, he expressed a willingness to have his own sufferings become more intense, if his views of the Saviour might become still more clear and enrapturing.

Hear Isham, in all his agony of body, saying, "Let thy servant depart in peace;" "Lord Jesus, receive my spirit!"

With what a modest assurance, an unwavering anticipation of glory soon to be revealed, did Parsons say, three days before his death, "My mortal frame grows weaker every hour; but my imperishable spirit grows more and more vigorous. The world fades away and recedes from my view, while heaven comes nearer, and grows brighter. The world will soon vanish forever, and ALL will be heaven."

Hear Taylor say, "Oh, to be absorbed in the glory of God! This is what I want." And Judson: "Death will never take me by surprise, I feel so strong in Christ."

But we cannot any farther gather up even last dying words. We hope to hear from their own lips songs of joy and expressions of love. Perhaps these our departed brethren and fellow-students may become our instructors, when we, a little later, enter upon the heavenly state. They may initiate us into the mysteries of the other life, and be our guides through the Celestial City.

Happy are they now in that knowledge, love, holiness, and safety.

So happy, that we may well imagine, as was said by one of our number, who is still with us, that they smile to hear us give thanks for being spared to meet on earth. They, doubtless, praise God that they have *not* been spared, but have been *taken*—taken from labor to rest, from sin to holiness, from weeping friends to a smiling Saviour, from earth to heaven.

We know not if "these *all* died in faith." But may we be followers of so many of them as, through faith and patience, inherit the promises.

Dr. Anderson, one of the Secretaries of the American Board of Foreign Missions, had been requested to speak upon the relations of the Seminary to the Missionary work in Foreign Lands; and he now succeeded Dr. Chickering in the following

ADDRESS.

The relations sustained by the Andover Seminary to Foreign Missions, is a theme to which it is impossible to do full justice. Our thoughts advert at once to our brethern who have gone to spend their lives in pagan lands; but nothing is more essential in the work of converting the world, than securing the men and means for its prosecution, and also the "effectual, fervent prayer" of the righteous, from the churches here at home. For the instrumentality, in this part of the great work, we must look mainly to the ministry in this country. And who can estimate the amount of missionary influence that has been exerted by the more than one thousand *alumni* of this seminary (not to speak of some six or seven hundred others here for only part of the course), who have remained at home, as pastors, presidents and professors of colleges, professors in theological seminaries, agents in the different charities, and editors of the religious press? Most of these may reasonably be presumed to have been interested in an enterprise, in which so many of their fellow-students have been personally engaged, and which has ever had a strong hold on the Professors of the institution, and on the body of the students. Of the $6,500,000 contributed to the American Board of Foreign Missions, how large a proportion must have resulted mainly from the blessing of God on their agency! And the same may be said concerning the three hundred and seventy-five ordained missionaries, who have gone forth in connection with that Board.

Another difficulty in tracing the influence of this seminary on foreign missions, arises from the fact, that the streams from so many other kindred institutions commingle with ours, in every missionary field whither our brethren have gone.

There is much, however, in the relations of our Seminary to foreign missions, that may be stated with precision and confidence.

1. It is an interesting and suggestive fact, that its leading founders were among the fathers of both our foreign and our home missions. This I need not illustrate.

2. Our Seminary came just in time to meet a most important exigency, growing out of the revival of the missionary spirit in our churches. The earliest personal consecrations to the work of foreign missions in these United States, occurred in Williams College, just coëval with the founding of this Seminary, fifty years ago. Several young men then and there put themselves under a written pledge to effect a foreign mission in their own persons, and two of these belonged to the first company of foreign missionaries. The others in that immortal band — from Brown, Harvard and Union Colleges — appear not to have actually resolved upon a foreign mission before entering this Seminary, though their first thoughts and feelings on the subject seem to have had no direct connection with the brethren from Williams College. What was needed, just at that time, was such an institution as this, to bring those and other young men called to the work into circumstances favorable to personal acquaintance, conference and fellowship, where they could associate and act together, and thus secure the needful coöperation of the churches, and overcome, with God's blessing, those formidable obstacles, which new and great enterprises generally encounter in their incipient stages. Such a purpose this Seminary did fully answer, and thus it came into most intimate relation to the work of foreign missions at the outset of that enterprise. And I have not been able to see in what way the subsequent missionary development in our churches, down to the present time, could have been effected without the aid of our theological institutions. The excellent Mr. Norris, of Salem, was right in the belief, when aiding munificently in founding this Institution, that he was thus directly and materially aiding to send the gospel to the pagan world.

3. Our Seminary stands in immediate relations to the forming of the American Board of Commissioners for Foreign Missions in the year 1810, and so to all that has resulted from that important event. For it was within its own walls, and among its own members, that the scheme for foreign missions to be sustained by the churches of this western world first assumed the visible, tangible form which gave rise to that Board, and to the formal, extensive enlistment in the foreign missionary enterprise of the Congregational, Presbyterian, and Baptist denominations. Let us unitedly thank God that it was *here* the sacred stream of the gospel had its first flow from this our favored land into the mighty deserts of the heathen world.

4. It pleased God so to order in his providence, that our Seminary furnished the missionaries for the first *American* occupation of not a few of the great districts in the unevangelized world, which have since become distinguished in the annals of our foreign missions. It was our brethren Hall, Newell and Nott, who commenced the mission among the Mahrattas, in western India. It was our brother Judson who commenced the Baptist mission in Burmah, in eastern India. The mission in Ceylon was commenced by our brethren Richards, Warren, Meigs and Poor; that to Palestine by our brethren Parsons and Fisk; that among the southwestern Indians by our brother Kingsbury; that to the Sandwich Islands (so far as ordained missionaries are concerned) by our brethren Bingham and Thurston; that to the Arabs of Lebanon by our brethren Bird and Goodell; that to the Armenians by our brethren Goodell and Dwight; the first American mission to China by our brother Bridgman; that to the Nestorians by our brother Perkins, — the people having been previously visited and made known to the Christian world by our brethren Smith and Dwight; and our brethren Champion and Aldin Grout composed the clerical members of the mission which first took possession of the ground now occupied by the Zulu mission, in southern Africa. All this was the Lord's doing, and not the result of any preference or plan on

the part of missionary boards or directors. The men who were sent on these pioneer missions were often, if not always, the only men at hand for the service when it was to be performed.

5. One hundred and thirty-four foreign missionaries have gone from this Seminary, including fifteen who pursued a partial course; and all but nine in connection with the American Board. Eight went to Africa; ninety to Asia (regarding Constantinople as an Asiatic city); two to eastern Europe; sixteen to the Pacific; one as an explorer to South America; one to the West Indies; and sixteen to the North American Indians. Sixty-six, or nearly one-half, are now in the field; —four in Africa, forty in Asia, two in eastern Europe, twelve in the Pacific, and eight among the North American Indians.

In this connection it will be proper to state the number of foreign missionaries who have gone from our Seminary in connection with other kindred institutions, which I do in a tabular form. The ages of the different seminaries here named may be thus indicated: Ours sent forth its first class in the year 1809; Princeton, in 1812; Bangor, in 1820; Auburn, in 1825; New Haven, in 1826; Western Reserve, as late as 1832; Lane, in 1833; East Windsor, in 1836; and Union, in 1838.

	Andover.	Bangor.	East Windsor.	New Haven.	Union.	Princeton.	Auburn.	W. Reserve.	Lane.	New Brunswick.	Quincy.	Union, Va.	Southern.	Total.
Northern Africa,					1									1
Western Africa,	3		1	1	2	12			7			1	1	28
Southern Africa,	5		4	2	2		1					2		16
Eastern Europe,	2					1								3
Western Asia,	44	5	4	9	19	7	7	2	2			2	1	102
Western India,	18				4	5		1						28
Northern India,						21								21
Southern India and Ceylon,	15	2		3	6	7	4	2	4	3				46
Eastern Asia, (East of Bengal),	13		3	7	3	19	4	2	3	11	2			67 / 47
Pacific Ocean,	16	6	1	2	4	8	8		2					47
South America,	1													1
West Indies,	1				1									2
N. A. Indians,	16	1	1	2	1	19	1		4					45
Total,	134	14	14	26	43	99	25	7	22	14	2	5	2	407

The number from these different seminaries now in the field, is indicated by the following table.

	Andover.	Bangor.	East Windsor.	New Haven.	Union.	Princeton.	Auburn.	W. Reserve.	Lane.	New Brunswick.	Quincy.	Union, Va.	Total.
Northern Africa,					1								1
Western Africa,	1				2	5			3				11
Southern Africa,	3		4	2	2		1					1	13
Eastern Europe,	2												2
Western Asia,	23	5	3	2	17	2	2	1	1				56
Western India,	6				4	1		1					12
Northern India,						10							10
S. India and Ceylon,	9	1		1	4	2	2	2	2	3	1		27
Eastern Asia,	2		2	4		8	2		1	3			22
Pacific,	12	6		2	1	6	5		2				34
West Indies,					1								1
N. A. Indians,	8					7	1		2				18
Total,	66	12	9	11	32	41	13	4	11	6	1	1	207

As perhaps a score or more of these brethren divided their theological studies between two seminaries, their names sometimes appear on the catalogues of both.

These tables show that 188 foreign missionaries have gone from the seminaries in New England, and 219 from kindred seminaries out of New England. Of these, 98 from the New England seminaries are now in the field, and 109 from those out of New England; distributed as follows, and making a total of 207.

	N. E. Seminaries.	Seminaries out of N. E.	Total.
Northern Africa,		1	1
Western Africa,	1	10	11
Southern Africa,	9	4	13
Eastern Europe,	2		2
Western Asia,	33	23	56
Western India,	6	6	12
Northern India,		10	10
Southern India and Ceylon,	11	16	27
Eastern Asia,	8	14	22
Pacific,	20	14	34
West Indies,		1	1
N. A. Indians,	8	10	18
Total,	98	109	207

6. It is my belief that our brethren who have gone on these foreign missions have effected more, as a body, for the kingdom of Christ, than *they* could have done by remaining in their native land. This, of course, cannot be distinctly proved, but to my own mind it is more than probable. How vast the reflex influence thus exerted upon the churches at home! Could *they* have done as much, even for these churches alone, by remaining at home? What a mighty ruin, what wide-spread moral desolation there would be in our country, were all the results of this influence at home to be annihilated! And then what have they effected, through God's grace, abroad in the unevangelized world! I shall attempt no general description. Even were it possible to separate the results of their labors from those of their brethren of kindred institutions, the time would fail me.

I may just allude to *translations of the sacred Scriptures;* — to the labors of Hall, Graves, Allen, Burgess and Ballantine, in the Mahratta language; of Spaulding and Winslow in the Tamil; of Goodell in the Armeno-Turkish; of Riggs in the Modern Armenian; of Schauffler in the Hebrew-Spanish; of Perkins in the Modern Syriac; of Walker in the Greybo; of Bryant and Lewis Grout in the Caffre-Zulu; of Worcester in the Cherokee; of Byington and Wright in the Choctaw; of Sherman Hall in the Ojibwa; of Asher Wright in the Seneca; of Bingham and Thurston in the Hawaiian; and of Eli Smith in the Arabic. What imagination can comprehend the value of these labors? And it should be remembered, that the Greybo, Caffre-Zulu, Cherokee, Choctaw, Ojibwa, and Hawaiian languages had all to be reduced to a written form, before they could be used in translating.

Among the successful labors of our brother Eli Smith, aided by the mechanical ingenuity of Mr. Homan Hallock, was a new and beautiful Arabic type, modelled on the best caligraphy in that language; which must in time everywhere supersede the old letter, and perhaps reconcile the Moslem to printed books by their close resemblance to the best manuscripts.

It may also be stated, that several of our brethren have done good service *in exploring the unevangelized world.* Our brother Brigham explored a considerable portion of Spanish America. Our brethren Smith and Dwight explored Armenia, and also a part of the country of the Nestorians. Our brother Eli Smith, in company with the writer of this, had previously explored the more interesting parts of what now constitutes the kingdom of Greece. Our brother Spaulding explored the field for the Madura mission. Our brethren Munson and Lyman sacrificed their lives in exploring the Island of Sumatra. Our brother Jonathan Green explored portions of the northwest coast of this continent. Our brother Bird, at much personal hazard, brought to light the Maronite community of Lebanon. Our brother Eli Smith explored the Houran, beyond Jordan, though the notes of his tour were unfortunately lost by shipwreck. And how rapidly are the reading portion of our evangelical churches becoming familiar, through the Christian enterprise of our brethren and their worthy compeers from other seminaries, with the physical, social and religious condition of Lebanon, Syria, Asia Minor, Armenia, Mesopotamia, Koordistan, Persia, India, China, and the Islands of the Pacific. Why are the geography, manners, customs, and religious necessities of the nations beyond the bounds of Christendom now known incomparably better than they were fifty years ago? The cause is chiefly found in the missionary enterprises of the past fifty years.

7. The discussion of our subject would be incomplete without a reference to another class of brethren, standing in direct and immediate relation to foreign missions. These are the *Secretaries of some of our older benevolent societies,* — the American Board of Commissioners for Foreign Missions, the American Baptist Missionary Union, the American Bible Society, and the American Tract Society. The class of 1822 furnished secretaries for the first and for the last two of these societies; one of whom has been laboring thirty-two years in the correspondence, and the two others thirty-five

years. The class of 1823 furnished a secretary for the American Baptist Missionary Union, whose term of service was twenty-two years. The class of 1824 furnished a secretary for the American Tract Society, and another for the American Board, the former of whom has been twenty-six years in office, the latter ten. The class of 1826 furnished another secretary for the American Board, whose official term was twenty-two years; and the class of 1835 furnished still another, who has performed eleven years of service in that office. The expenditure of these societies for foreign missions, during the official life of these eight brethren, has exceeded nine millions of dollars.

8. Nor must that class of laborers be omitted who have toiled especially to collect the funds for the support of foreign missions. Those coming within the range of this survey, all labored in connection with the American Board. I have the names of sixty-six from this seminary, about half of whom afterwards went abroad as missionaries. Five were general agents; four are now district secretaries.

9. I must state the *average length* of missionary service performed by our brethren. This is greater than has been supposed, and is gaining every year. The sum-total of missionary life of the 134 from this Seminary, who devoted themselves to labors among the heathen (to July, 1858), is 1,873 years (reckoning from the departure from this country, and also, in the case of those who have retired from the service, to the time of their return); so that the average for each is fourteen years. I have the periods of the thirty-four who have died in the field. One died in Western Africa, one in the West Indies, and two by violence in Sumatra at the end of the first year. Several of the earlier deaths resulted from the inexperience attending all new enterprises in strange lands. A large proportion of the deaths were in the first stages of the missions. The average length of service of these thirty-four brethren was eleven years. But our sixty-six brethren, still living and now prosecuting their missionary work, have

already seen seventeen years and a half, — showing that the other period is no proper measure for future times, — and this is of course growing longer every day. Our two brethren who died on the Islands of the Pacific, averaged seventeen years and six months; and the twelve now there average eighteen years and four months. It is worthy of notice, that our five brethren who died in Southern India and Ceylon attained to the average of thirteen years and nine months, (which is larger than anywhere else, save the Pacific), and the average period of the nine now in India is twenty-one years and nine months. Mr. Mullens, a highly intelligent English missionary at Calcutta, states that, from a careful induction of the lives of two hundred and fifty missionaries in India, he found the average duration of missionary labor in that country to have been sixteen years and three quarters.

It should be added, that fifteen of our brethren (of whom four are deceased) have been in the field from thirty and a half years to forty-two and three-fourths. Two, now living, have both seen more than forty-two years of foreign service; and the highest average among our old men, is in India.

10. Our deceased missionary brethren, in whatever country they have died, and whether early or late, appear to have finished their course without regrets that they had chosen the work of foreign missions. So far as we have authentic records of their deaths, they expressed great satisfaction in having been called of the Lord Jesus to declare his name among the heathen. They died in the Lord, and are blessed, and their works do follow them.

This completes the historical review assigned to me. It were easy to have gone far more into detail. I might have selected the labors of particular stations and missions. But anything, except a very general view, must needs have been greatly extended; and even then it were hard to have given our history a generous and impartial air. But all will doubtless be ready to admit, that this institution, in its bearing on foreign missions, has hitherto stood preëminent among the

other similar institutions of our land. May it strive, with a holy emulation, ever to hold this praiseworthy position. Its sons are descended from the pilgrims, and it was founded and endowed for the preservation and propagation of the religion of the pilgrims. A large portion of those whom it has sent abroad for this purpose, have been among its most promising sons. The sending of such men will not impoverish our churches. They react upon their country, like successful generals. Let us pray that this Seminary may go forth, in the person of its sons, with the gospel, "into all the world," that thus it may claim and realize the promise of its Lord and Master, "Lo, I am with you alway."

"The connection of the Seminary with the work of Home Missions and with Western Colleges," was next presented by Dr. Milton Badger, one of the Secretaries of the American Home Missionary Society, in the following

ADDRESS.

Andover Theological Seminary has often, and most truly, been called a Foreign Missionary Institution. It is no less a *Home* Missionary Institution, as the lives and labors of many of the most gifted of her sons abundantly testify.

Samuel J. Mills commenced his great mission "at Jerusalem," — in his own country and among his own kindred. In 1812 and 1813, in connection with his classmate, *Schermerhorn*, he was appointed, by the Massachusetts and Connecticut Missionary Societies, to explore the frontier settlements, from Lake Erie to New Orleans. He was appointed, also, to a similar service in 1814 and 1815, in connection with *Daniel Smith*, of the class succeeding his. A line, drawn from midway the length of Lake Erie to New Orleans, — throwing northwest of it one-third of Ohio, and one-half of Kentucky and Tennessee, and the whole of the North West Territory

besides, — ran, at that time, along the outskirts of western emigration. Their explorations were chiefly southeast of this line. Northwest of it, the population did not exceed *one hundred thousand*, where now are more than *eight millions*.

Mills and his associates report but one Presbyterian or Congregational minister in the Indiana Territory, none in Illinois, and he himself is reported as the first minister of either of these denominations who ever entered the Territory of Missouri. "The whole country," they say, "from Lake Erie to the Gulf of Mexico, is as the valley of the shadow of death. Only here and there a few rays of gospel light pierce through the gloom." Yet, with prophetic eye do they see the incoming of a mighty flood of emigration, — a population overspreading this untrodden wilderness, as the sands of the seashore for multitude. And they send back their soul-stirring appeals to the churches, to their brethren in the ministry, to the candidates for the sacred office, "Come over and help us."

A correspondence, between Mills and his associates and the students of this Seminary, was commenced at this date and in these circumstances, — a correspondence between the laborers in the Home field and those preparing for it, — which has had little or no interruption to the present time.

Gould, and *Giddings*, and *Larned*, — for *Larned* commenced his brilliant career, his meteor blaze, as a Home Missionary of the General Assembly of the Presbyterian church, — these caught the spirit of Mills, and laid themselves upon the altar of Missions at Home. And the same spirit led *Hall*, and *Charles B. Storrs*, and *Ellis*, and many others, in succeeding years, to say, "Here are we: send us." So that, from the second class that left the Institution in 1810, to the class that leaves it today, — unless the class of 1856 be an exception, — not one has been without its representative in the field of western missions; and the representatives of some of them have numbered *six*, *ten*, *fourteen*, and even *twenty*.

There has been no great exigency in the missionary work,

no unusual call for men of self-denial and toil, that has not met with a noble response from this Institution.

When the immense Valley of the Mississippi was thrown open for occupancy, its dimensions taken, its capabilities described, and multitudes on multitudes were seeking in it their home for this life and their scene of preparation for another, how did the sons of this Institution count it the joy of their hearts to break away from kindred, and home, and the most inviting prospects here, to go and tell those wanderers of Jesus and the resurrection! What contributions did the classes from 1825 to 1835 — those large classes of large-souled men — make to the cause of Missions in that great Valley, — contributions of men, who could fill any place and command respect anywhere; who knew how to lay the foundations of society, and who did lay them on the everlasting rock; who knew how to make the wilderness blossom, and under whose culture it did blossom and bear fruit, thirty, sixty and a hundred-fold!

And when, in succeeding years, the call was for men to cross the Upper Mississippi — to erect the banner of the cross in the face of Infidelity, and Atheism, and Mormonism, and Popery, each sneering with equal contempt at Protestant Christianity, and each competing with every other for the pre-eminence and the mastery in giving shape and character to the faith, the morals, the hopes, the immortal destiny of those around them, — and the cry was long, and loud, and none responded; then, did a band of twelve brethren gather together, night after night, by the light of the moon, in this upper chamber, — the Library of the Institution, — and pray, "Lord, what wilt thou have us to do?" And the Lord hearkened and heard; and in his name they went forth, in apostolic number, and with what spirit you may gather from their own language. "We are bought with a price; and at how dear a price we are ready to testify by thrusting ourselves into the forefront of the battle. We can bear privations, we can endure hardships, we can sleep sweetly in an early

grave till the morning of the resurrection, if we may but preach Christ and him crucified to our perishing fellow-countrymen. We crave the privilege of traversing those ocean prairies, though it be in weariness and watchings, in cold and nakedness, if ours may be the blessedness of pointing their inhabitants to the Lamb of God." What changes have taken place in these fifteen years! The population of Iowa at that time, 1843, was less that 70,000; now it is more than 700,000; and its *score* of churches have become *ten* score; and there is a well-ordered Christian community now, where the apostle of Atheism then boasted that he would raise up a generation that should know no God.

And when bleeding Kansas cries for sympathy and for help, — for the Gospel of Jesus, to alleviate her woes and bring her redemption, — another band, a fourfold cord, not quickly broken, is here formed in another place of prayer; and these noble representatives of the class of 1857 are now at their posts in Lawrence, Quindaro, Leavenworth City, and Emporia, bearing the burden and heat of the day with a faith that knows no wavering.

In like manner have difficult posts in Michigan, Wisconsin, Minnesota, California, Oregon — wherever the wanderer has found his home, and the population has rolled up its numbers, and sin, in its legion forms and with giant strength, has sought to stamp its image on the forming elements of society — there have these posts been manned, with cheerfulness and marked ability, by the Alumni of this Institution.

And need I tell you what these men have done, through the lapse of half a century? They have done what ministers in older settlements do — gathered many sons and daughters into glory. They have done more. They have *planted churches*, by the side of many waters, on the mountain slopes, in the broad valleys, at the entering in of the gates, amidst the concourse of much people. *These* are their jewels; monuments they are, more beautiful than marble, more enduring than brass. They will throw open their portals to the fathers, and

the children, and the children's children, long after those who founded them have entered into their rest.

When you have come fully to understand what a church of God is — what its design, and its influence, through the preaching of the word and the outspouring of the Spirit from generation to generation — go, count up the churches which have been formed by those who have been connected with this Institution while engaged in missionary service at the West; see *where* they are, and *what* they are to-day; what their numbers, and their wealth, and their benefactions, and their relations to whatsoever refines and ennobles man, fits him for the varied duties of his early existence, and for a higher life above; and then you will understand that these men have not labored in vain, nor spent their strength for nought.

But this is not all they have done. They have established *institutions of learning*.

Marietta College was founded to "meet the demands," in the destitutions around it, "for competent teachers and for ministers of the Gospel." And this Seminary has given to it *one* President and *five* Professors.

Western Reserve College was founded by Home Missionaries. None more prominent or valued in the counsels which planned it, and in the success of its earliest years, than its first Professor of Theology and first President, *Charles B. Storrs*, — a name which neither science nor religion nor humanity will cease to revere, while there is a human intellect to be enlightened, or a human soul to be redeemed, or a manacle to be taken from the hands of the oppressed. This Seminary has given to Western Reserve College *two* Presidents and *seven* Professors.

Salmon Giddings, for twelve years a burning and shining light at St. Louis, Missouri, was spared to unite with Ellis — John M. Ellis — than whom few men, living or dead, have done more for the cause of education at the West — in prayer and counsel and efforts to secure a location for a College in Illinois, and in preparing the way for union with that far-

sighted, enterprising, and devoted band from New Haven, in founding the College at Jacksonville. This Seminary has given to *Illinois College one* President and *two* Professors.

Wabash College was projected, and has been fostered, by Home Missionaries, Alumni of this Seminary. When its site was obtained, Ellis, and Baldwin — its first President — with others now living, in a cold winter's day, kneeled on the snow, in the primeval forest, and dedicated it to Christ and the church. This Seminary has given to Wabash College *two* Presidents and *three* Professors. Previous to its late commencement, Wabash College had sent out 111 graduates, 42 of whom have become ministers of the gospel, and 26 of them Home Missionaries; one of whom, whose work on earth is ended, it is supposed had more that 400 converts under his short ministry.

Iowa College was also founded by Home Missionaries, and this Seminary has given to it *four* Professors.

The Alumni of this Institution were also concerned in the establishment of *Lane Seminary*, and Andover has given to it *five* Professors.

Other Colleges and Seminaries of Sacred Science have been founded, in like manner, over the broad missionary field of the West and Southwest; and the whole number of Presidents which Andover has given to them is *nineteen*, and of Professors *forty-four*.

And would you know the value of such labors in the cause of education? Satisfy yourself, first of all, what an educated man is. Take the dimensions of his intellectual and moral worth, of his sanctified affections, if he be a man of God, if you can. Then take up the catalogue of a College, whose business it is to make such men, and keep making them to the end of time, and ask yourself *who are these?* — and *where* are they? — what have they done in their lifetime? and what could the world do without them? — Measure if you can, comprehend if you can, their influence in the church

and in the state, in every profession and calling and relation of life, and you will need no one to tell you that the founding of a College is a great event, and that he who moulds the intellects and hearts committed to him within it into the image of the heavenly — teaches them to think, and feel, and act like God — is a privileged co-worker with God, with Christ, with the Divine Spirit in the exaltation and blessedness of his race.

I have traced the history of those who have gone forth from this Institution as clearly as I have been able; and the number I have identified as missionaries, for a longer or shorter period, in our great Western field, is 300. *Fifty* of these have gone to their reward. Others have been called to different portions of the vineyard, or to different spheres of usefulness. But the great body of them remain — workmen that need not to be ashamed. No man need write their epitaph. Their works will follow them. You find them over all the extended region of the West, scattered along the great thoroughfares of travel, at the centres of commercial intercourse and social power, on the borders of the lakes, on the bluffs of the rivers and at their fountain-heads, and on the far-off shores of the westernmost sea. And there, when they are dead, will the institutions which their feeble hands in prayer and faith have founded, remain, to bless their fellow-countrymen with the light of science and the light of everlasting truth, while the lakes reflect the image of heaven, while the rivers seek the sea, while the broad waves of the Pacific roll back upon its shores their golden sands!

I have glanced at some of the things which this Seminary, the first fifty years of its existence, has had a leading instrumentality in accomplishing in our Western country. May they be the years of its infancy! And in its youth, in its manhood, in the fulness of its strength, may it fill the land, and cover the earth with the institutions of religion and learning, and, by God's right arm in which it trusts, people heaven with multitudes which no man can number!

With the work of Foreign and Home Missions, to which the Seminary has so largely contributed, the memory of Dr. Jedediah Morse, of Charlestown, who was prominent in the counsels that originated the Institution, and one of its most ardent friends, has long been specially associated; and Dr. William I. Budington, one of his successors in the Pastorate at Charlestown, being here called upon to speak of his character and services, made the ensuing brief

ADDRESS.

For the call you have now made upon me, I am indebted to the fact, that, upon leaving these Seminary walls, it was my lot—a happy one I esteem it—to be ordained pastor of the people among whom Dr. Morse spent his ministry. My personal recollections do not extend back to him, except, indeed, as I remember to have seen, in my boyhood, his bald head and venerable form, in the First Church, New Haven, where he worshipped after leaving Charlestown. But I can hardly realize that this is all I knew of him personally, so deeply impressed upon my mind is his image and character, from what I have heard of him from those to whom he ministered, many of whom cherish his name with mingled gratitude and veneration. He belonged to the old school of Christian gentlemen, and was remarkable, even in his day, for his urbanity, the courtliness of his manners, his public spirit, and the deep interest he took in the politics of his day, in regard to which he maintained stoutly the independence of his pulpit, and sometimes in a way to provoke the independence of the occupants of the pew. Among his own people he was an affectionate pastor, and manifested a special interest in the children of his flock. His personal appearance was imposing and attractive. His form was slender and tall, his eye black and piercing, his voice strong and musical, and his carriage,

both in public and private, combined dignity and grace. Such was his knowledge and proficiency in sacred music, that when for any reason the choir were silent or absent, he could preside "over the service of song in the house of the Lord."

Dr. Morse was prominent among the founders of this Seminary, and deserves an honorable mention on this occasion. He exerted himself to the utmost of his ability to effect that union or compromise which is the foundation upon which the Institution rests, and was earnest in his efforts to secure its establishment in this place. His correspondence shows that he spent a great amount of time in his labors to accomplish these objects; many were the journeys he made through cold easterly storms to and from Salem and Newburyport, and often amid great weakness of body and depression of spirits. But he was at length cheered by success, and great was his joy. I hold in my hand a letter of his, written to Dr. Pearson fifty years ago, bearing date Feb. 28, 1808, which he begins with quoting a postscript from a letter he had just received from the late Dr. Woods.

Saturday, — Dr. S. has been to Salem. After much reasoning, in vain, he resorted to prayers and tears. MR. N. HAS SIGNED. The others are ready. All will be executed next week, Deo Volente. Adieu, L. W.

"*Laus Deo.* How faithful is the Lord to fulfil his promises. In due time ye shall reap, if ye faint not. Hitherto the Lord hath helped us. In his own way and time he will accomplish his own purposes in this Institution. How honorable to be employed as instruments in laying the foundation of such an establishment for the advancement of his glory! I ever believed that this thing was of GOD, and that he would in due time accomplish it. The difficulties which we have been called to encounter, however painful and discouraging at the time, have, I trust, made both ourselves and the Institution better."

This is an affecting illustration, and there are many like it, of the devout thankfulness felt by those venerable men in 1808; and we surely in 1858 should be grateful, after the lapse of half a century has illustrated the wisdom of their counsels, and made their joint action the fruit of so much good. Foremost among the subjects of their congratulations was the union of the two theological parties, who would otherwise have built apart; and this spirit of concession and unity has been an unspeakable blessing to us, as it will be to those who shall come after us. They were also wise, or rather it was a happy disposition of Divine Providence, that Andover was made the seat of the Institution; — a place neither within the limits of a great city, nor yet so near the maelstrom as to be swept into the whirling vortex, and made to revolve about another and foreign centre; nor yet so far away as to be secluded and inaccessible, but in the neighborhood of thriving cities, and nearer now, in point of time, than in our fathers' days could have been thought possible; a position eminently suited to the purposes of a Seminary, reminding the student that though not yet in the midst of life, he is standing upon the threshold of its intensest life; a spot, too,—this hill particularly,—singularly adapted to the wants and habits of student life; a centre from which walks diverge, threading every variety of rural scenery, hill and dale, woodland and cultivated fields, shady brooks and busy villages; and then from this hill, and from those western windows, who shall describe the glories of an Andover sunset, as we have seen the sun go down amid splendors less of earth than of heaven, and of which, at least as beheld from this hill of sacred science, there would seem to be no adequate interpreter but the revelations of the Gospel! How many who have gazed at these evening skies till they thought they saw in them "the morning gates" of heaven, have gone down, for a life-long labor, into the deep darkness of Heathenism, to the living entombment of a life in the great cities of India or China, and carried with them conceptions of the Apocalyptic

glories, to which such sceneries have ministered not less than the instructions of the lecture-room, and have themselves accomplished a decease scarcely less splendid — their sun going down amid the radiance of a brighter rising in heaven!

Dr. Morse warmly recommended the establishment of the Seminary in Andover; his son proposed a plan for the embellishment of these grounds, and that eminent man, whose genius has adorned his country, and who has devised a path for the lightning to travel, may yet find the sketch he furnished in his youth followed in the arrangement of these walks. Dr. Morse was a man of enterprise and progress; it was not left for him to follow in paths struck out by others, but he had the insight to plan and the boldness to execute new designs in literature and benevolence, as the production of the earliest American Geography and the first religious newspaper attest. And even while I am now speaking his son is engaged in laying the Electric Cable, beneath the tempests, on the floor of the Atlantic, — a beginning which is speedily to convert what was once the wildest freak of poetic fancy into fact, *the putting a girdle round the earth.* God grant success to this great effort of science and civilization, upon which the eyes of two continents are gazing!

The life of Dr. Morse, like that of many an humble New England pastor, teaches lessons of especial encouragement to clergymen. It says to every laborer in the vineyard of our common Lord, despise not the day of small things. Behold what results to America and the world have followed the self-denying and persevering labors of the men whose memories and work we this day commemorate! Fifty years ago who could have foreseen what we see to-day, or would have dared anticipate what is now realized and forever stereotyped in history? Let me say to the undergraduates, and the more youthful pastors whom I address, the day of wonders has not passed, it has but just begun. The Iowa band that went out from this Institution a few years ago, have already taken rank among founders and history makers; they have not only laid

the foundation of a magnificent future in the West — they behold, while still young, the rising structure. And who shall tell what seeds may, even now, be lying obscurely in the minds of these young men or these more youthful pastors, which in the next fifty years shall strike root, and bear a wealth of fruitage, we now as little anticipate, as did the founders of 1808 what this first half century of their Institution has produced? And what a lesson of dignifying encouragement for all our pastors, laboring in their unnoticed way, teaching them that what they do in the cause of Christ, though with feebleness and amid disheartening difficulties, shall not be in vain in the Lord! God will ripen over their graves, and from the roots of their buried labors, a harvest of which they cannot now conceive, but the faith of which should brighten their spirits and nerve their efforts. Who shall say there is not now playing around the parsonage of some New England village, as there was around that of Charlestown, some bright-eyed boy of genius, who, fifty years hence, shall inaugurate a new era of civilization, and lift up the race, amid bursting plaudits, to a higher platform of power and progress!

This deeply interesting meeting, which all seemed anxious to prolong, was closed with prayer by Rev. Dr. Blagden, of Boston, and the Doxology —

Praise God, from whom all blessings flow!
Praisé Him, all creatures here below!
Praise Him above, ye heavenly host!
Praise Father, Son, and Holy Ghost!

PROCESSION.

On Thursday, morning prayers at the Chapel were attended by large numbers of the Alumni, as they had been on Wednesday, and were continued as a social conference with great interest for the half hour assigned to the exercise.

The storm of the preceding day and night having subsided sufficiently to allow the intended procession, it was formed at half-past eight o'clock, and moved from the Mansion House to the South Church, where the Commemorative Discourse was to be pronounced.

When the audience had fully assembled, the scene which it presented was in the highest degree exciting and august. The sun suddenly broke through the clouds, shining out in full splendor, and giving a new aspect of joyousness to all. The spacious old edifice was crowded to its utmost capacity. Large numbers, unable to obtain seats, were standing in the aisles and porches, while many others flocking to the place still were seeking in vain to enter; yet it was the striking dignity of the assembly, rather than its numbers, which especially impressed the beholder. The very countenances of so many hundreds of brethren and fathers in Christ, associated with the thought of their history and of their filial interest in the occasion, seemed the best possible index of the work which the Seminary had helped to accomplish for the Churches; nor could one easily repress an involuntary apprehension for the moment, lest all the eloquent words of the day should fail as fitly to depict the spirit and scope of that work.

After an Anthem by the Lockhart Society, prayer was offered by Dr. Ralph Emerson, of Newburyport, for many years Professor of Ecclesiastical History in the Seminary, and the whole assembly united in singing a Hymn to the stirring tune of Coronation, when the Orator, Dr. Leonard Bacon, of New Haven, Conn., delivered the following

COMMEMORATIVE DISCOURSE.

In rising to address this assembly, I am embarrassed by the thought, present to many minds as well as my own, that another ought to have performed the service that has been assigned to me. There is no need of saying who it is to whom, not only by virtue of his official relation to the Seminary, but by virtue of those gifts of knowledge and of utterance which so conspicuously qualify him for his station, this arduous service properly belongs. But I have a right to say, for my own vindication, that the importunity which urged me to accept the invitation of the Joint Committee under whose arrangements this commemoration takes place, was ineffectual, till I had received conclusive information that, for reasons which had weight with the Committee as well as with himself, the professor whose relations to the Seminary have been so intimate for two and twenty years, and who has personally instructed a majority of the living alumni, would in no event accept the task to which his designation seemed so obvious.

The history of this Theological Seminary cannot be given in any one discourse on such an occasion as this.

I have no time, — nor would you, in hearing me, have patience, — for those details which are the life of history. Some general views, first, of that foregoing state of things in New England, which led to the founding of this Seminary, and then, of those changes in which the influence of this Institution has been potent, will be more than sufficient for the passing hour, and may fitly introduce and accompany those personal reminiscences which will naturally be the charm of the occasion, and its chief contribution to the history of our Institution.

Fifty years ago, the time had arrived when the churches of New England were in many respects ripe for a new era of progress, and of slow but salutary revolution. Such an era, if I read our history aright, may be regarded as having its commencement in the event this day commemorated. The founding of this Theological Seminary introduced a new system of education for the ministry in our churches. It inaugurated the principle of concession and coöperation between theological parties or schools previously alienated by mutual jealousy. It set up an effectual break-water against the incoming tides of rationalism and naturalism, that were undermining our ancient foundations. It opened the way for the multiplied undertakings of that large-minded evangelism, of which it was itself so early and awakening a manifestation, — an evangelism which is the grand distinction of this nineteenth Christian century, and which is already encircling the globe, not only with its projects, but with its efforts and achievements.

To some it may seem, at first thought, a strange inconsistency in our ecclesiastical history, that in al-

most two hundred years after the colonization of New England, no institution had been endowed or attempted among us, for the professional study of theology. How happened it that the men by whose zeal for learning colleges were founded while New England was a wilderness, did not see, as we see, that a liberal education, such as colleges give, is only introductory to that special training in the science and learning of theology which every man needs who is to labor in the exposition of God's word? We need only recollect what the colleges were which the fathers of New England founded, and what the education was for which those colleges were designed, and the seeming inconsistency disappears. They did not attempt to found a university, but only a college, — first at Cambridge, and afterwards another at New Haven. Probably they hoped that, in the progress of time, the town in which they set up their humble institution would become like the Leyden and Utrecht, with which some of them were so well acquainted, a university town, full of students and professors in the various faculties of theology, law, medicine and the arts; but the institution which they founded was simply a college with fellows and tutors, and that college was essentially, in fact and in design, a theological seminary. The education of candidates for the ministry was not indeed the exclusive aim of Harvard College, or of Yale, — there was also the hope of training men for usefulness in civil offices and affairs, — but the system of education gave to theology the place of honor above all other sciences. It was assumed that the same studies, in Latin, Greek and Hebrew, (the Bible being the chief text book for exercises in all those

ancient tongues,) in logic and rhetoric, in the physics and metaphysics of that day, and finally, and chiefly, in theology and ethics, by which some were to be trained for office in the churches, — would at the same time sufficiently train as many as might be required for places of magistracy in the civil commonwealth. The first pastors of New England had been educated for the ministry in just such colleges at Oxford and the English Cambridge, and it was taken for granted that a young man trained in such a college, — if he felt an inward vocation to the ministry, and was adequately endowed with the gifts of nature and of grace, — might properly enough begin to preach. About the beginning of the eighteenth century, the proposal was first definitely made, that there should be a formal examination and approbation (or what is now called a licensure) of candidates for the ministry by at least four or five pastors, who, if satisfied with his qualifications, should subscribe their names to a testimonial of their approbation. But even in that proposal, which slowly grew into an ecclesiastical custom, it was not supposed that the candidate would be expected to have pursued some extended course of professional studies after leaving college. The only suggestion for his examination in studies distinctly theological was, "He shall be examined what authors in theology he has read; and he shall particularly make it evident that he has considerately read Ames's *Medulla Theologiæ*, or some other generally allowed body of divinity.[1]

Doubtless it must have been a common thing, even in the earliest times of our ecclesiastical history, for

[1] Mather Rat. Dis. 120

one who would devote himself to the service of Christ as a preacher, to serve a sort of apprenticeship to that work with some experienced and skilful pastor. Even when John Cotton was rector of St. Botolph's, in the Lincolnshire Boston, the eminent Dr. Preston, master of that great nursery of Puritanism, Emanuel College, habitually "advised his new-fledged pupils to go live with Mr. Cotton, that they might be fitted for public service." Nothing is more likely than that after Mr. Cotton had come to our New England Boston, some "new-fledged pupils" of the New England Cambridge might in like manner seek to "be fitted for public service," by putting themselves where they could hear his Lord's day preaching, and his Thursday lectures, and where they could have the benefit of some personal intercourse with him. Nothing is more likely than that some graduates of Harvard, having the ministry in view, might resort in like manner to Norton, at Ipswich, to Hooker and Stone, at Hartford, to Davenport, at New Haven, or to some other pastor of acknowledged eminence in gifts and learning. Yet it is to be observed, that of those New England ministers whose lives have been so industriously recorded in the Annals of the American pulpit, not one, prior to the middle of the last century, can be unequivocally identified as having studied theology, in any professed or formal manner, under any teacher, after leaving college, and before beginning to preach. The reason is, that theology was then one of the studies at college, — the study to which all other studies were as completely subordinate there, as all other studies are subordinate to theology here; and the young aspirant, after receiv-

ing his degree, needed only a little time, for some additional reading, perhaps, and for the preparation of a few sermons, before beginning to make trial of his gifts in public.

The first distinct appearance of a tendency towards a professional study of theology, in addition to the college study of it, is in connection with what was called "the new Divinity," and with the great awakening. It is said that Joseph Bellamy studied theology under Edwards, at Northampton, but the evidence does not show that he ever went to Northampton till after he had been regularly approbated by the New Haven Association, when he was only eighteen years of age. In like manner Samuel Buell, afterwards the great new school Presbyterian divine of Long Island, went to Northampton, having already "commenced a zealous preacher," and trained himself for his bright career, not by studying under Edwards, but by active service in Edwards's parish when the pastor was away in the work of an evangelist. Samuel Hopkins, while he was yet an under-graduate at New Haven, seems to have felt that he must learn theology somewhere else than there, and in some other fashion, before he could begin to preach. He had heard the rude and enthusiastic eloquence of Gilbert Tennent, and he says, "I thought he was the greatest and best man, and the best preacher that I had ever seen or heard. And I then thought that when I should leave the college, as I was then in my last year, I would go and live with him, wherever I should find him." But at the commencement at which he was to receive his degree, he found reason to change his plan of preparation for the ministry. He

had the opportunity of hearing "Mr. Edwards, of Northampton" preach, in the New Haven meeting-house, that discourse which appears in his collected works with the title, "The Distinguishing Marks of the Work of the Spirit of God." He tells us in his simple way. "Though I then did not obtain any personal acquaintance with him, any further than by hearing him preach, yet I conceived such an esteem of him, and was so pleased with his preaching, that I altered my former determination with respect to Mr. Tennent, and concluded to go and live with Mr. Edwards, as soon as I should have opportunity." Accordingly, in the December following, "being furnished with a horse, *etc.*," (the *etc.* including of course whatever was in those times deemed necessary to so bold an enterprise,) he "set out for Northampton, with a view to live with Mr. Edwards; where," says he, "I was an utter stranger." His idea, evidently, was not so much that he was to study under Mr. Edwards, as that he was to "live with" him, — not so much that he was to have the intellectual benefit of Mr. Edwards's instructions in the capacity of a theological teacher, as that he was to have the spiritual and practical benefit of Mr. Edwards's example in the work of preaching the gospel and of promoting the salvation of souls. When he arrived, (in December) Mr. Edwards was absent on a preaching tour. Before the close of January Mr. Edwards went away again, to preach where he was specially called for in that time of awakening; and then it was that Hopkins's college classmate, Buell, came and began to preach; and after a week or two of preaching in Northampton, he proceeded toward Boston, preaching

as he went, and Hopkins with him. Some two weeks were spent in this way, which brings us toward the end of February. "In the latter end of March," this theological student, as some suppose him to have been, left Northampton, "with a view to obtain a license to preach." He spends a month at his father's house in Waterbury, and obtains his license on the 29th of April. Then he tells us, "After I had preached a few times at my native place, and places adjacent, occasionally, I returned to Northampton, proposing to spend some time *in pursuing my studies* with Mr. Edwards, — where I lived during the summer, preaching sometimes in Mr. Edwards's pulpit, and to private meetings, and sometimes rode out to neighboring towns and preached, — for which I neither demanded nor received any pay, except forty shillings, old tenor, [about $2.50] for preaching one Sabbath at Westfield, which was given without any demand or expectation from me." *

All this is significant in two respects. First, it shows us in what manner candidates for the ministry were ordinarily introduced to the function of preaching, one hundred and sixteen years ago, when Hopkins was a young graduate from college; — and secondly, it shows us how those private theological schools which existed in New England before the founding of this Seminary, came into fashion. What is now called the licensing of candidates by associations of pastors, had already become an established custom, especially in Connecticut; but it may be doubted whether the examination for a license to preach had reference to any *curriculum* of theological study other than what was included in a

* Park's Memoir of Hopkins, pp. 13—24.

college education. Where had Buell studied theology, when he received his license one month after his graduation as Bachelor of Arts? How much theology, beyond what was taught in college, could Hopkins pretend to have studied, when he applied to the Association for a license? Hopkins, as soon as he left college, went to live with Mr. Edwards, with just the same view with which Dr. Preston of Immanuel College advised his "new-fledged" students "to go live with Mr. Cotton, that they might be fitted for public service." But after he had been licensed, and had begun to preach the few sermons which he had prepared in the less than three months of his residence in the parish and in the family of the admired and honored Mr. Edwards, we find him "proposing to spend some time in *pursuing* [his] *studies* with Mr. Edwards." We find him living in that privileged relation for three months, while his preaching is evidently subordinate to his studying. That second residence of his at Northampton was not for the mere sake of serving a parochial apprenticeship, or of becoming more familiar with the routine of pastoral duties, or of hearing habitually such sermons as that on "the trial of the Spirits," but to pursue his studies under the guidance of the foremost theologian of the age. Evidently he believed that Mr. Edwards could teach him something in theology beyond the common places of the accepted system. Evidently he had some indistinct hankering after "new divinity." So strong was his tendency in this direction that we find him, a year afterwards, attempting to renew his studies once more at the feet of his Gamaliel. I cannot find that there was anything like a divinity school

under Edwards at Northampton, or at Stockbridge; but in this feeling on the part of Hopkins, and doubtless of others like him, we may see, if I mistake not, the earliest germ of those private schools for theological instruction, in which so large a number of the orthodox divines of New England were taught after the period of the great awakening. When Bellamy began to receive pupils, as in a theological boarding school, at his house in Bethlem, and to conduct them through a systematic course of questions and discussions in theology, that so they might be prepared to "come out" as preachers, he introduced a new element into our ecclesiastical and religious history. The young men who, after leaving college, resorted to him, that they might study divinity under his instruction, did so with a feeling like that which brought Hopkins the second time to Northampton. They felt that the secret of Bellamy's power as a preacher was, partly at least, in his theology. They thought that under his guidance they would learn more than Amesius and Wollebius could teach them, — more than they could learn from the Westminster Catechism, even when translated into the learned tongues, — more than they could learn from any solitary reading of Calvin's Institutes, or Willard's Body of Divinity. From that time we may date the distinct development and progress of a New England theology. Edwards at Stockbridge, Hopkins at Great Barrington, and Bellamy at Bethlem, were in habits of intercourse as constant as the opportunities and means of locomotion in that age permitted. Theology, or the science of religion, as they held it and defended it, was not a traditionary system, completed and perfected long ago; it was their

own free and earnest thinking on the themes of God's revelation to mankind, — their own reverent and believing study of the Scriptures, — their own analysis and system of those great doctrines which the church in all ages has derived with various degrees of logical accuracy from the record of inspiration, — their own solution of those profound questions which the human mind, employing itself upon the things of God and of the relations between God and man, always encounters. Under them, and chiefly under Bellamy, in his family theological seminary, disciples of the New Divinity were trained to be the lights of a succeeding generation. After Bellamy, such men as Smalley, at New Britain, Hart, at Preston, West, at Stockbridge, Emmons, at Franklin, Backus, at Somers, and Hooker, at Goshen, may be regarded as having introduced and established in New England the professional study of theology under special teachers, as a preparation for the ministry.

Parallel with the development of these tendencies toward a special and professional institution for the study of theology, was the progress of a change in college education. Just about the time of the great awakening, there began a slow but thorough revolution in the course and method of college studies. First, the mathematical sciences, and particularly astronomy, received additional attention, at the expense in part of the old logic and metaphysics, in which the old theology so much delighted. Then classical literature began to be more cultivated for its liberalizing and refining influence; and the capabilities of the English language, for eloquence and poetry, and for all the uses of science,

began to be better appreciated; while the mediæval Latin of the old logic, and the old theology, fell into desuetude. Soon afterwards the marvellous achievements of modern science exploring in every direction the secrets of material nature, began to produce their effect upon the methods of education. Thus by slow degrees, theology and the sciences more immediately related to theology by traditional association, lost that position of eminence among college studies which was originally assigned to them. A little natural theology to prove the being of God, a few lessons on the evidences of Christianity, and a little moral philosophy, are as much as there is room for in the modern system of liberal education. Even in orthodox colleges it seems to be conceded that studies in any positive theology are impertinent to the culture of a Christian gentleman; and not only is the Hebrew language considered as belonging to a professional study of theology, but even the Greek Testament is almost excluded from the colleges, because its idioms are not sufficiently elegant for the standard of liberal scholarship. Within little more than a hundred years past, the colleges have ceased to be the theological seminaries which they once were, and have become exclusively and merely seats of liberal education. Such a change, — and it was almost completed fifty years ago, — involved the necessity of a new college, devoted to the teaching of theology and the theological sciences, unless the original design of the fathers who founded Harvard and Yale in the wilderness, was to be relinquished.

But by whom should such a movement be made? There were many reasons why the Divinity College,

for which the time had come, should be founded somewhere near the old metropolis of Puritanism; but, in this part of New England, especially, "the Orthodox," as they have since been denominated, were divided by lines which had already been effaced wherever the New Divinity had predominated. In Massachusetts, and chiefly in that part of Massachusetts this side of Connecticut river, there were many pastors and churches, who held devoutly what they recognized as "the doctrines of the Reformation" — the doctrines which the founders of Phillips Academy, eighty years ago, incorporated into the statutes of their institution; but who, if they had learned to honor the elder Edwards, had never consciously accepted any of the improvements, or supposed improvements, in theology, which had been wrought out by his successors. If they called themselves Calvinists, what they meant was that they were not Hopkinsians. If they were of the Old School in theology, they were so by virtue of their opposition to the New Divinity. Their old Calvinism was far from being *hyper*-Calvinism; nor was it of that sort which frightens itself with an imaginary "ghost of Semipelagius." Indeed there was very little of Scottish acrimony in its temper. Without any disrespect to their memory, I may say that their Calvinism was of a mitigated type, compared with the Calvinism of Hopkins, or with that of Whitefield and Toplady — not to mention such divines as Crisp and Gill. They were admirers of Baxter and Doddridge, more than of those to whom Baxter and Doddridge are of suspected orthodoxy. In the eyes of the "new Calvinists," as their Hop-

kinsian opponents were sometimes called, they were not much better than "old Arminians." Probably nobody could fairly charge them with preaching or holding that doctrine of a limited atonement, which is a grand distinction of what is now called Old School Calvinism. If they stumbled on the shibboleth of the distinction between natural and moral inability, they nevertheless believed that an unregenerate man, however dependent, can do something toward accepting the grace which the gospel offers him. One of them helps us to understand what sort of a Calvinist he was, by the gentle and polished sarcasm of the sentence in which he recognizes the eminence of Hopkins as a theologian: — "He was an eminent divine, distinguished chiefly by deducing from certain doctrines of the Reformation, *consequences* which the Reformed Churches had never admitted to be deducible from them."[1] Their intellectual and theological descent from Calvin was not in the line of Scottish Covenanters, or of Low Dutch metaphysicians, but in the line of such New England divines as President Stiles and President Holyoke, and the Hollis Professors of Divinity in Harvard College. The position in our theological and religious history, which belongs to those anti-Hopkinsian or moderate Calvinists of fifty and a hundred years ago, is an honorable one. They were the conservative men in that day of peril — for that was indeed a day of peril, as well as of change. In such a day it was their vocation "to stand upon the old paths," protesting — as all such men in every age of

[1] Holmes, Am. Annals, ii. 427.

progress must needs protest — "against right-hand extremes and left-hand way-slidings." They stood for the old forms of truth not merely because they loved what was old, but because they loved the truth which, under those forms, had wrought its effect upon their souls. They were afraid of excesses; and they verily thought — nor without reason — that the high speculations and unflinching deductions of the "New Divinity" would needlessly stimulate the natural repugnance of men's hearts against the doctrines of grace. As a body, they had, in several respects, the advantage of the progressives. They had more men of eminent and various learning, more men of superior refinement, and more of the influence which belongs to personal dignity and to position in society. And what gave them, perhaps, still greater strength, was their relation to the old aristocratic influences that still clustered about the venerable metropolis of New England.

It was by men of this description that Phillips Academy was founded eighty years ago. On this spot, amid the excitements and conflicts of the revolutionary war, an institution was set up which, by the blessing of God on the princely munificence of the one family to whose name it gives a more than princely honor, and on the sagacious and parental love which continually watched over it, soon became second only to Harvard College, among the institutions of education in this ancient Commonwealth. That venerable man from whose mind, capacious and inventive of liberal devices, the whole plan proceeded, lived and died before the distinct development of

Unitarianism in New England; but with a sort of prophetic instinct he incorporated into the statutes of his institution not only the declaration that "the first and principal object" of it is "the promotion of true piety and virtue," and the hope that "many of the students" in it would be "devoted to the sacred work of the ministry," but a distinct provision that so far as it should have influence, that influence should be directed to "cultivate, establish, and perpetuate in the Christian Church" "the true and fundamental principles of the Christian Religion." Nor did he leave it in the discretion of the Trustees to apply the endowment according to their own notion of what are "the true and fundamental principles of the Christian religion." He put upon the record a summary of those principles as understood and embraced by himself and the founders whom he was guiding, and whose names were subscribed to the instrument. Thus, from the date of the original endowment, there seems to have been in the minds of the founders some forethought of an institution for the study of theology — a forethought to which one of them, a few years later, gave distinct expression in his will.

The first Principal of Phillips Academy was Eliphalet Pearson, an intimate friend of the founders, and a somewhat eminent specimen of the anti-Hopkinsian Calvinism of New England. Eight years he continued in that office, and then he was removed to the professorship of Hebrew and other Oriental Languages, in Harvard College. In the year 1800, he received, in addition to his professorship, a place among the five Fellows of that corporation. After the death of

President Willard, in 1804, he performed for more than a year the functions of President. In 1806, after the election of Dr. Ware to the Hollis Professorship of Divinity, and of Dr. Webber to the Presidency, he resigned his offices at Cambridge and returned to Andover. He seems to have felt that Harvard College was no longer likely to serve the religious purposes for which it was founded. The intimacy of his relations with the deceased founders of Phillips Academy, and with the surviving members of their family, and his position as President of the Trustees, gave him a potent influence. The Trustees, of whom the pastor of the church in this parish was one, were all Calvinists of the anti-Hopkinsian school, with the exception of three or four laymen, whose relations were with the party afterwards known as Unitarian. Here, then, among the Trustees and patrons of Phillips Academy — not without counsel, as we may presume, from other old Calvinists in the vicinity — there arose the design of a Divinity School to be established under the care of the existing Academic Corporation.

Meanwhile another movement was in progress among the Hopkinsians. In Salem, Dr. Daniel Hopkins, a younger brother and theological disciple of Samuel, had long been pastor of a church which he had imbued not only with the distinctive doctrines of the new Divinity, but with that expectation of the millennial glory, and that spirit of aggressive enterprise for the advancement of the gospel, which, from the time of the great awakening, had never slumbered among the adherents of that system. At Newburyport, Dr. Samuel Spring, one of the ablest and most

earnest defenders of the new Divinity, and connected by marriage with both Hopkins and Emmons, was pastor of a congregation which he had trained into sympathy not only with his theological opinions, but with his largeness of heart. Salem and Newburyport — those ancient towns now so quiet — were then the seats of a commerce that went out into all the world, and brought back wealth from the shores of every sea. Among the merchants whom that commerce was enriching, there were three whose names will be had in everlasting remembrance, — two in Dr. Spring's congregation, at Newburyport, William Bartlet and Moses Brown; and another in Dr. Hopkins's congregation at Salem, John Norris. These three men, under the personal influence and persuasion of Dr. Spring, were induced to entertain the design of founding an institution for the study of theology. Their institution, as Dr. Spring and his associates in counsel had planned it, was to be in Newbury; and the pastor of the church in Newbury, Leonard Woods, a young Hopkinsian divine of great promise, living in a most intimate friendship with his venerable neighbor, Dr. Spring, was to be the first professor.

Thus the plans had been formed, and preliminary measures taken, for the establishment of two theological seminaries in this immediate neighborhood. Had these two plans been carried out, independently of each other, there would have been here a seminary in the interest of the old or moderate Calvinism, and at Newbury another seminary in the interest of the new or Hopkinsian Calvinism. Such a rivalry would have weakened the whole movement for an improved

system of theological study; it would have inflamed and kept alive the *odium theologicum* between the two parties; it would have modified the whole subsequent history of the American Churches, so far as that history has been affected by influences from this institution. But just at that crisis there was an extraordinary necessity for union — a necessity which was felt by both parties when each began to know what the other was attempting. Another party, which was not only anti-Hopkinsian, but anti-Calvinistic, had been slowly gaining strength for more than half a century, and was then just lapsing into an open profession of Unitarianism. The election of Dr. Ware to the Professorship of Divinity in Harvard College, and the controversy to which that election gave birth, revealed to the public — what sagacious minds had anticipated — the portentous facts that the most venerable and honored of American colleges had come under Unitarian control; and that all the old churches in the metropolis of New England, with one exception, which might cease to be an exception, had passed through the old Arminianism of 1750 into Unitarianism — some of them to the extreme of that empty and Christless theory of which Belsham and Priestley were the Apostles. Of the extent to which that defection had spread among the clergy and churches of eastern New England, from Providence to Portland, and from the Bay to the River — of the alarm which was felt by those who still adhered to the faith in which our churches were planted — of the exulting tone in which the utter downfall of Hopkinsianism, Calvinism, and Trinitarianism was predicted — of the grieved, indig-

nant, and often bitter feelings that were roused in the progress of division,—I need not speak. Those who cannot remember, may imagine those things for themselves. At such a crisis — in the presence of a common adversary so powerful and so flushed with success, the Hopkinsians and the more moderate Calvinists were compelled to recognize each other's orthodoxy, and, suspending for a while their controversies with each other, to unite in measures for the defence and advancement of their common faith.

Whether the first proposal for union in a theological seminary came from Newburyport or from Andover, I am unable to determine. But it may help us to understand the progress of the negotiation, and the significance of the union which was actually effected, if we turn to the formal record of what was done.

On the ninth of June, 1807, it "had been signified in confidence to certain members of the Board of Trustees of Phillips Academy, by persons then to that Board unknown, that large additions to the funds of the Academy might be expected, provided the Trustees might be authorized to receive them, and would appropriate them to give effect to the design of the founders of the Academy relative to theological instruction in said Academy;" and thereupon it was determined "that application be made to the Legislature for power to hold larger funds for this purpose, and thus to carry into effect the designs of the original founders of the Academy." Ten days afterwards the desired amendment of the charter was enacted by the Legislature.

On the second of September following, at a meeting of the Trustees at the house of Madam Phillips, a for-

mal "instrument, making provision for the establishment of a Theological Institution in Phillips Academy, and containing the constitution of the same, was communicated." The provision which it made for the establishment of a theological institution was, that "Madam Phœbe Phillips, Relict of Samuel Phillips, Esq., late Lieutenant-Governor of the Commonwealth," and the Honorable John Phillips of Andover, her son, bound themselves "to erect and finish, with all convenient despatch, two separate buildings," — while "Samuel Abbott of Andover, Esq.," gave twenty thousand dollars "as a fund for the purpose of maintaining a professor of Christian Theology, and for the support and encouragement of students in Divinity." By those donations the Seminary was founded; and the "general principles and regulations" which were incorporated in the deed of endowment became "the constitution" of the Seminary, subject only to such additions or alterations, not inconsistent with the original design, as might be made by those three founders in their life-time. As I read that constitution, especially those parts of it which prescribe the range of studies and the course and method of instruction in the Seminary which it establishes, and when I remember at the same time that the framers of that instrument had no model before them, I marvel at its completeness, the reach of its foresight, and the breadth of its views. The information has come down to us in an authentic way, that the entire instrument, and whatever modifications of it were subsequently ordained by those founders, were composed, sentence after sentence, by three of the Trustees, whom Mr.

Abbott, the founder, himself also a Trustee, had made his special advisers, and whom he called his "privy council." Dr. Pearson, whom I have already mentioned, the Rev. Jonathan French, long the pastor of this parish, and our venerable friend, Mr. Farrar, were those advisers. How rare a privilege is it to us that one who had so important a part in the earliest measures for the founding of this Seminary, has been continued among the living to join with us in the celebration of this jubilee! How rare a privilege, that we, on whom time has wrought so many changes, are permitted, on this occasion, to see once more that familiar and loving countenance unchanged!

Eight months after the formal founding of the Seminary, (4th May, 1808) another "legal instrument," entitled "The Statutes of the Associate Foundation in the Theological Institution in Andover," was communicated to the Trustees. By that instrument, executed on the 21st of March preceding, the Associate Founders, Moses Brown, William Bartlet, and John Norris, gave, each, ten thousand dollars, and William Bartlet an additional amount of ten thousand dollars, constituting a fund for the support of two professors and for the aid of students, and ordained certain statutes to control the application of that endowment. It is plain, from the record, that the Trustees found in the Statutes of the Associate Founders much matter for discussion. The entire plan of a union between two parties differing in the degree of their Calvinism, was to be settled by the acceptance or rejection of that instrument. The whole day was occupied with reading the instrument twice, and considering its provisions article by

article; and then the meeting was adjourned from Wednesday (May 4th,) to the following Monday (May 9th). At the adjourned meeting, beginning at two, P. M., the afternoon and evening were devoted to the discussion and consideration of the same instrument, but no conclusion was reached. The next morning, at eight o'clock, "the discussion was resumed, and after mature consideration of the said instrument, and prayerful deliberation on the important subject thereof," the offered endowment was accepted on the prescribed conditions. The vote was taken by yeas and nays, and was unanimous, with one exception. Only eight of the twelve Trustees appear to have been present. Their names appear upon the record thus: "Yeas, Nehemiah Abbott, Samuel Farrar, Jonathan French, Jedediah Morse, John Phillips (Andover), Eliphalet Pearson, and Mark Newman. The Rev. Daniel Dana did not vote." The now venerable Dr. Dana was a young man fifty years ago; but he was even then, as he ever has been, with unbending consistency, an Old School Presbyterian Calvinist, and not a moderate Cambridge Calvinist; then, as ever since, his Calvinism was of the sort that makes no compromises with Hopkinsian improvements in theology; then, as ever since, he was not afraid to stand, like the poet's Abdiel, alone in his unswerving allegiance to his principles. And now, in his venerable age, it is his privilege to see that the theological party which denounces Hopkinsianism, not as hyper-Calvinistic but as involving Arminian and Pelagian elements — not for its supererogation of orthodoxy in accepting inferences which moderate Calvinists repudiate, but for its posi-

tive heresies in rejecting theories which Calvin and Augustine are said to have held — is actually gaining disciples, and may even be regarded as the newest development of theological progress in New England.

In the statutes of the Associate Founders, there were three stipulations which obviously required the most careful attention. One was, that those Founders did not commit their gift, simply and absolutely, to the incorporated Trustees of Phillips Academy, but with exceeding carefulness provided for a Board of Visitors. The original Founders, in their Constitution of the Theological Seminary, had provided for subsequent Founders the right not only of prescribing statutes which should control the application of their gifts, but also of appointing visitors with power to secure and enforce the observance of such statutes. But these Associate Founders had erected a Board of Visitors with full power not only to take care that the endowment should not be perverted or squandered, but also to superintend, correct, and control all the proceedings of the Trustees in the administration of it. In a word, they had erected, if their offer should be accepted, a Board of Overseers to superintend the existing corporation, with powers as ample as belong to the Overseers of Harvard College. Another stipulation, upon which the Trustees might naturally hesitate in their deliberations, was the new and distinct provision for the orthodoxy of Professors on the Associate Foundation. In the original Constitution of the Seminary, it had been provided that every Professor shall be "a man of sound and orthodox principles in Divinity, according to that form of sound words or system of

evangelical doctrines, drawn from the Scriptures, and denominated the 'Westminster Assembly's Shorter Catechism,' and more concisely delineated in the Constitution of Phillips Academy." But the Associate Founders required that every Professor on their Foundation shall be "an orthodox and *consistent* Calvinist." In the original Constitution, it had been ordained that every Professor shall, on the day of his inauguration, "publicly make and subscribe a solemn declaration of his faith in Divine Revelation, and in the fundamental and distinguishing doctrines of the Gospel of Christ, as summarily expressed in the Westminster Assembly's Shorter Catechism." But in the Statutes of the Associate Founders it was ordained that every Professor shall undergo "a careful examination by the Visitors with reference to his religious principles," and "shall, on the day of his inauguration, publicly make and subscribe a solemn declaration of his faith in Divine Revelation, and in the fundamental and distinguishing doctrines of the Gospel as expressed" in a certain Creed, which is *not* the "Westminster Assembly's Catechism." In addition to all this, there was the farther stipulation that, for the first seven years, the whole arrangement should be merely an experiment, and that, at the end of that probation, the Visitors appointed by the Associate Founders should have full power to make a new arrangement with the Trustees, or to remove the Associate funds entirely, if to them the system should seem "unsafe or inexpedient." We cannot wonder that even the offer of forty thousand dollars, with an indefinite expectation of more from the same munificence, was the subject of protracted

discussion when accompanied by such stipulations as these. The whole question whether there should be two seminaries or only one, was depending on the acceptance of that offer, with the accompanying conditions.

Doubtless, there was some help to that discussion in the weighty fact that the original Founders had already executed a legal instrument, consenting to the proposed coalition, and amending their own Constitution, (in the exercise of the power which they had reserved to themselves during their lifetime,) by incorporating with it all the Statutes of the Associate Founders concerning the Board of Visitors and the Creed for the Professors. But that instrument was to be valid only on condition that the new endowment, with all its Statutes, should be accepted by the Trustees. It was for those seven moderate Calvinists to determine, by their votes, not only whether they, as Trustees, would give up their exclusive control of the endowment already in their hands, and come under the perpetual supervision of a Board of Visitors, in all their government of the Theological Institution, but also whether a new and more rigorous test of theological orthodoxy should be incorporated with the general Constitution of the Seminary, as well as with the special Statutes of the Associate Foundation.

That the Associate Founders and their theological advisers were not satisfied with the provision which the original Founders had made for the permanent orthodoxy of the institution, is evident from the fact, that they did not incorporate that provision into their own Statutes, but framed another in the place of it. If I

mistake not, the difference between the two Constitutions in this respect is highly significant. The original Constitution, where it defines the qualifications of the Professors, and where it prescribes the declaration which they are severally to make at their induction into office, requires a liberal, not to say a loose construction. "Sound and orthodox principles in Divinity, according to that form of sound words or system of evangelical doctrines, drawn from the Scriptures, and denominated the Westminster Assembly's Shorter Catechism," might perhaps have been construed to exclude a professor for any deviation of his opinions from the letter of that formulary; but when the meaning of "sound and orthodox principles in Divinity" is farther explained by adding that the "system of evangelical doctrines" referred to is "more concisely delineated in the Constitution of Phillips Academy," it becomes palpable that the Catechism is not to be the exclusive test, but is referred to only as one convenient method of identifying the general system of orthodoxy. The Associate Founders were not satisfied with this. The theological system which their advisers held gloried in its consistency. Little respect had they for an inconsistent Calvinism that dared not accept the logical conclusions from its own system. In their way of thinking, those great New England divines of that and the preceding age, who, by the exactness of their definitions and the fearlessness of their deductions, had improved upon the theories of their predecessors, were the most consistent of all Calvinists. Therefore, instead of talking (as men of the other school were wont to talk) about "sound and orthodox principles according to the Shorter Cat-

echism," they required that every Professor on their Foundation should be "an orthodox *and consistent* Calvinist," and should be carefully examined by the Visitors. Under the original Constitution every Professor was required to make a declaration of his faith, not in every sentence and syllable of the Catechism, but "in the distinguishing doctrines of the Gospel as summarily expressed in the Catechism." But the Associate Founders in their Statutes reject the reference to the Catechism, and require the Professor to declare his faith "in the distinguishing doctrines of the Gospel as expressed" in a Creed which they prescribe, and which is written out in the first person, singular number, for him to adopt *verbatim*. That Creed of theirs differs from the Catechism by significant omissions, and by equally significant additions. It speaks of Adam as "the federal head and representative of the human race;" but instead of saying that "the guilt of Adam's first sin" is any part of "the sinfulness of that estate whereinto the fall hath brought mankind," it only says, in words which Hopkins, or Emmons, as well as Spring, would have chosen, and which Calvin or Gomar might have accepted, "that in *consequence* of his disobedience, all his descendants are *constituted* sinners,"— that word "constituted" being the literal translation of the Apostle Paul's κατεστάθησαν, in Rom. v. 19. It says nothing about "the corruption of man's whole nature," but it affirms that "*by* nature every man is *personally* depraved," and "that previously to the renewing agency of the Holy Spirit, all his *moral actions* are adverse to the character and glory of God." It puts the necessity of regeneration, distinctly, on the ground that man is "*morally* incapable

of recovering the image of God." It distinctly affirms that Christ "has made atonement for the sins of *all* men," and "that *nothing but the sinner's aversion to holiness* prevents his salvation." The obvious intention of the framers of that formula was twofold: first, to have a test of orthodoxy for their Professors, which should be less capable of a latitudinarian construction, than that general reference to "a system of evangelical doctrines" which they found in the original Constitution of the Seminary; and secondly, to exclude the possibility of imposing on their Professors, any of those traditionary and antinomianizing theories of evangelical doctrine against which the New England Calvinism protested, and which Dr. Woods, when I was a student here, denominated "the fag ends of Calvinism." On the other hand, it is equally to be observed that their summary of doctrines requires no man to profess or accept any of those extreme deductions which had been made by certain "consistent Calvinists," and which, at this day, I may call, without offence, the fag ends of Hopkinsianism. While it carefully avoids, and, in some points, plainly contradicts that peculiar scheme of Calvinism which so many Presbyterians regard as the only honest interpretation of their ecclesiastical standards, it commits itself on none of the points on which the New England Calvinists of that day differed among themselves. It asserts neither "the taste scheme" nor "the exercise scheme." It says nothing about the metaphysical dogma that God creates the actions of men. It makes no paradoxical deduction from the principle of disinterested benevolence and the duty of absolute submission to the Divine will. It does not even assert

that sin is the necessary means of the greatest good. In all these respects, at least, it is truly "a compromise." While it is such that probably even the beloved and honored Alexander, who so long adorned the chair of Didactic and Polemic Theology at Princeton, could not have accepted it as the profession of his faith; it is nevertheless such that not only Spring and Dwight, but Hopkins or Smalley, Emmons or Burton; nay, Stiles or Tappan, Holmes or French, could have adopted it without exception or explanation. In calling that creed a "compromise," I am sustained by the authority of Dr. Woods. He says expressly, "The creed appointed for the Professors is not a sectarian creed. It was in fact formed as a matter of compromise between men who agreed in the great doctrines of Christianity, but differed in the modes of thinking on minor points. Two sets of Founders, previously unknown to each other, had devoted a part of their substance to the establishment of two theological seminaries; but, on becoming acquainted with each other's designs, were desirous of uniting their funds in one great institution; and, for the sake of such a union, were willing, on each side, to do all they could, consistently with a good conscience, to meet the views of those on the other side. Influenced by these kind, Christian feelings, they found that the difficulties in the way of union gradually subsided. After a free interchange of thought and many sincere efforts, and many fervent prayers to the Father of lights, those concerned on both sides became entirely satisfied, and unanimously adopted the creed as it stands in the Constitution of the Seminary." * There let it

* Serm. on the Death of Dr. Porter. *Works*, V. p. 308.

stand! For its purpose, the creed is a good one. It is not a church creed, but, in the phrase of its authors, a "theological creed." Whatever objections we might make to the use of such a formulary as a test of Christian character in the administration of church discipline, we should not forget that a profession of personal faith in Christ is one thing, and the outline of a theological system to be conscientiously accepted and faithfully expounded by a theological professor, is another thing. We may maintain that a church has no right to debar from its communion any who give evidence that they believe in Christ to the saving of the soul; but we cannot deny that, within reasonable limits, the founders of a school for theological learning have a right to annex conditions to their gifts, and especially to determine what sort of men their trustees and representatives shall employ in the function of teaching, and to what scheme or system of doctrines the endowment shall be devoted.

The words which I have just recited as authorizing us to call the seminary creed "a compromise," are a true testimony felicitously uttered. They are the testimony of one who was intimately conversant with all the proceedings, and who, at the end of all the deliberation and concession which he describes, had so effectually commended himself to the confidence of the original founders as a safe and judicious theologian, that, notwithstanding his Hopkinsian antecedents, he was appointed by their right of nomination to the Abbot Professorship. That appointment, reciprocated as it was by the appointment of Dr. Pearson as the first Professor on the Associate endowment, was the exchange

of ratifications between the contracting parties. We cannot but regard it as a token of God's favor towards those large-hearted benefactors, that their munificence was the occasion and the means of effecting such a compromise. Thus it was that the founding of this Seminary was an epoch in the history of New England theology. It was founded, not for the special interest of any one locality or district, nor for the special system of any theological discoverer, but for the common interest of the churches, and for the common orthodoxy of Massachusetts and New England. It was pledged at the outset to a large and tolerant orthodoxy, as distinguished from the intolerance and contentiousness by which the little cliques and parties that arise in a particular locality, or around a particular great man, are too often characterized. That sort of intolerance, we must confess, was from the beginning as characteristic of the New Divinity leaders as it was of their Old Divinity adversaries.

It was in consequence of this union between different parties, if I mistake not, that the Seminary was able to command, as soon as it was founded, so large a measure of public confidence. The consciousness that a great controversy was impending, — a controversy not on the questionable inferences and ingenious theories of theological speculation, but on the essential things of evangelical doctrine and of faith in Christ, — had prepared the minds of sagacious and thoughtful men throughout New England to forget old questions on which theological parties had divided, and to rally for the common orthodoxy. This it was, as well as the expectation of great advantages in preparation for the

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ministry under a corps of theological professors wholly devoted to their work, which brought to the Seminary, in the first year of its existence, and while Phillips Hall was not yet quite finished, more than thirty students. Such names as those of Luther Hart, Matthew R. Dutton, Gordon Hall, Adoniram Judson, Samuel Newell, — not to mention any whose warfare is not yet ended, nor all to whom the Master has already said, "Well done," — show how speedily the new institution began to attract to itself men whom God had destined to eminent service.

Others, in the progress of this celebration, have spoken or will speak of the distinguished men, who, having served this institution in the various professorships, have gone from among the living. Of the several Founders, too, a due commemoration will be made by those who are more qualified than I to speak their eulogy. In the memorable catalogue of the Founders and chief benefactors of the Seminary, — Madam Phillips, John Phillips, Abbot, Brown, Bartlet, Norris, and Madam Norris, — there is only one name that awakens in my mind a distinct reminiscence of the person whom it designates. I well remember — as all the older alumni must remember — the stately and massive form of William Bartlet, as we were wont to see him in the chapel at the Anniversary, and sometimes when he made an occasional visit. Once only I met him in a smaller company, and had the favor of a personal introduction to him. I count it among the privileges of my life to have had even so slight an acquaintance with a man who knew so well what his great wealth could do for his felicity. Never did a rich man find a

more hearty satisfaction in any investment or expenditure of his wealth, than he found in the princely donations which he made for the advancement of Christ's kingdom by means of this institution.

The time is already failing me; and yet the survey which I had proposed to make is only half completed. I have spoken in a too rambling and desultory manner of the foregoing state of things which resulted in the founding of this Seminary, — the former modes of study in preparation for the ministry; the private theological schools, which had grown up in connection with the origin and growth of a distinctive New England theology; the differences between the moderate Calvinists or Old Divinity men, and the consistent Calvinists or New Divinity men; the recognized defection of Harvard College from the orthodoxy for which it was founded, together with the unequivocally manifested strength of Unitarianism at the chief seat of moral and social influence in New England; and in combination with all other causes and tendencies, that enterprising and aggressive spirit in the service of Christ, and that earnest expectation of great victories and successes soon to be achieved, which was the product of the religious revival in the time of Edwards, and which was especially characteristic of the progressive party among the pastors and churches of New England. It remains for me to speak, too briefly, of those changes to which the influence of this institution has contributed. What have been the results of the sagacity that projected and the munificence that endowed this Theological Seminary?

First and most prominent among those results is the new system of preparation for the ministry. Half a century ago it was generally assumed, — though, if it had ever been true, it was not true then, — that a college graduate was of course acquainted with theology, at least as much as with any other branch of learning. An additional term of twelve months, or six, and often only three, spent with some pastor in reading a few books and writing a few dissertations and a few sermons under his direction, was deemed quite sufficient. But when the benefactors whom God had raised up, brought their princely offerings to the founding of a college for the study of Divinity; when the judicious Woods, in the department of Doctrinal Theology, and the learned and critical Pearson, soon to be followed by the enthusiastic and illustrious Stuart, in the department of Biblical study, and the eloquent orator Griffin, and after him the very Quintilian of sacred rhetoric, Porter, began to give gratuitous instruction here; when classes of ten, twenty, thirty, pledged to a three years' course of study, were gathered here within college walls, with every possible advantage for mutual excitement and mutual helpfulness; — how soon and how completely did the old system pass away! Theological seminaries have been multiplied, since that day, in New England and throughout the United States; but they have all been modelled after this, and the deviations from the original type have been comparatively few. The founding of this Seminary, as it provided new facilities and means, created a new demand for learning in the ministry, or rather a demand for a higher and wider range of theological learning. Not

only the Congregational churches, but the Presbyterians of all sects and schisms, the Baptists, the Episcopalians, and the Methodists, have shared in the great benefit.

Another result has been the development of larger views, and of a more free, but (I trust) not less reverent and Christian spirit in theology. The distinctive New England theology, as we call it, beginning with Edwards and his immediate followers, was logical, acute, discriminative, deferent to the Bible and to no authority beside, and earnestly practical; but it was not characteristically learned, and therefore it had necessarily somewhat of a provincial tone. It was not in full communication either with the theology of ages long ago, or with the contemporaneous theology of other countries and of other evangelical communions. Edwards, indeed, had a world-wide and perpetual fame; Bellamy had been read with admiration in Scotland; Smalley's work on Natural and Moral Inability had been studied in Dutch universities, and, as the report goes, had been translated into some foreign language. But something more was wanting, both that what our great theologians had wrought out by their devout and laborious reasonings might enure more completely to the benefit of the Church universal; and that we their disciples and followers, whom they had led down as it were to the bottom of a well in their search after truth, might rise with that truth in our possession, to enjoy it and to proclaim it in a free air and with a wider horizon. Just this is one of the results which have come from the founding and generous endowment of this Institution. The notorious fact that the Seminary,

with its great power to do good, was made possible only by a compromise between the New Divinity and the Old, — the fact that the Hopkinsians, for the sake of union with the more moderate Calvinists, consented to omit from the creed of the Seminary whatever in their theology was particularly obnoxious to their brethren, insisting only that whatever in the letter of the Catechism was contrary to their theology, should be distinctly contradicted or silently ignored, — could not but have an immediate effect. It had an effect on the first professor of theology under that arrangement. So carefully and conscientiously did he cherish the spirit of the compromise; so judiciously did he avoid those extreme conclusions in which some Hopkinsians delighted, that in a little while the Old Divinity leaven was quietly purged out, and Andover theology had become (quite to the discontent of a few extremists on both sides) a moderate Hopkinsianism. The same Andover theology is substantially the New England orthodoxy of the present day, — such Hopkinsianism as Dwight taught, such orthodoxy as Woods defended in his controversy with Ware, before he revised it for the edition in his collected Works. Nor is the compromise obsolete. The theology of the Abbot Professorship to-day, if I understand it, is the theology of the Seminary Creed; not moderate Calvinism, not Calvinism with its "fag ends," but Hopkinsianism with the fag ends trimmed off or out of sight.

Still more did the study of Sacred Literature, as here established, tend to give us an orthodoxy more liberal, more comprehensive, and more catholic, because more truly learned in the Scriptures. No doubt we

owe to the erudite and comprehensive mind of Pearson the original scheme of instruction in that department, as we have it laid down in the Constitution of the Seminary. But it was a great day for all theological learning in this country, when Moses Stuart was dismissed from his pastoral office in New Haven to fill the place which Pearson, after only one year of service, had vacated. He brought with him, indeed, no such dignity and wealth of learning, no such celebrity for scholarship, as his predecessor brought to the founding of the Seminary. At that time, his knowledge of Greek was neither extensive nor accurate; and as for Hebrew he knew so little that in later years, Dr. Woods would sometimes boast, jocosely, of having been his teacher in that language. But he had what is better than learning or academic greatness,—an impulsive enthusiasm that delighted in communicating itself to kindred minds, and that stimulated him to the acquisition of all knowledge that had any bearing on the interpretation of the Scriptures. We have had men, we have them now, more learned than he, and more exact in the details of scholarship, men that can make better lexicons and grammars than he could, and can digest their learning into better commentaries, and can write disquisitions more ingenious perhaps in their reasoning as well as more terse and classical in their style; but no man has ever done, and no man hereafter will have the opportunity of doing, what he did for the advancement of Biblical learning in this country. He brought into the chair of his department the Hopkinsian spirit of earnest enterprise and progress. He made Hopkinsianism scholarly and learned without making it irrev-

erent toward the Scriptures on the one hand, or timidly deferent to human authority on the other. He made the first adventurous forays into the Biblical literature of German universities, and enriched us with the spoils of the Egyptians. Others have gone farther than he in German studies, and have penetrated, as his impatient and thoroughly practical spirit could not penetrate, the cloudy mysteries of the Teutonic philosophy and its relations to theology; but it was his teaching and his influence that gave celebrity to Andover as a seat of sacred learning, and that led out the *alumni* of this Seminary into wider fields of theological inquiry; while his published works were, to all the churches that worship in our mother tongue, a demonstration of what such studies can do for the defence and illustration of the truth.

And when, at a somewhat later date, the history of Christianity became a distinct department of study and instruction, first under the exact and learned Murdock, and afterwards under another Professor, whose presence to-day is greeted by so many of his former pupils, there was a different, and perhaps I might say a yet more potent influence tending in the same direction. It is by tracing out the development and changes of opinion in the successive ages of Christianity, — by observing how the great doctrines of the evangelical system have been defined with increasing precision and accuracy age after age, and how the living and immutable truth has been modified in its phasis and its efficacy by the successive or reiterated errors which have risen up in conflict with it, — that theology becomes truly catholic, rising above provincial sympathies and traditions;

proving all things, holding fast that which is good; clinging to the ancient truth, throwing away the venerable error; asserting with all earnestness the essential faith, yet tolerant of minor differences, not from indifferency to the truth, but from a deep and well-instructed sense of human infirmity.

It might be too much to say that the founding of this Seminary arrested and turned back the victorious progress of Unitarianism in New England. It must not be forgotten that other causes have had much to do with that result. Yet, surely, none of us, in summing up the results of the event which we are commemorating, can forget the Unitarian controversy. I will not begin to rehearse the story of what Andover has done in the long conflict. A mere allusion to the relations and comparative strength of Unitarianism and Orthodoxy in New England as they were when Stuart published his Letters to Channing, and Woods followed with his Letters to Unitarians, and to the relations and comparative strength of the two systems as they are now, will be sufficient. Our Unitarian friends, I am informed, comfort themselves with the belief that they have gained the substance, if not the form, of a victory, inasmuch as they have found that the Orthodoxy of to-day differs from the crude and atrocious Calvinism against which their system protested, and which it was expected to exterminate. Orthodoxy, they say, has become liberal, and has renounced the horrid dogmas which it was charged with holding; and therefore Unitarianism may be regarded as having accomplished its mission. Well, if they are satisfied with this view of the result, let us be thankful for them that they are

so easily satisfied. Perhaps, if they will carefully re-examine what was published on both sides thirty or forty years ago, they will find that even then, while the arguments on the Unitarian side were levelled chiefly against certain representations of Orthodoxy, it was one great burthen of complaint on the part of the Orthodox that their actual views and doctrines were misrepresented. If now at last our Unitarian friends have really learned, to their own satisfaction, that the New England Orthodoxy does not hold the obnoxious and oft-repudiated dogmas which they have so long imputed to it, we may thankfully accept that fact as one more proof that the world moves.

But, after all, the greatest and most obvious result of the founding of our Seminary, is that which is suggested as I look upon this assembly; that which was suggested as we listened to the mortuary statistics that were communicated yesterday. Who are they that have here been taught and trained for the service of the churches, of their country, and of the world? Where are the habitations of the living? Where the graves of the dead? What hath God wrought by them who have finished their labor? What is he working by them who are still bearing the heat and burthen of the day? What great undertaking of associated benevolence has been originated within these fifty years, which was not conceived or nurtured here? One chief advantage of a theological Seminary is that it brings young men together, and gives them the opportunity of acting on each other not only in their studies and theological inquiries, but also in their hopes and plans of usefulness, and in their habits of devotion and

of zeal. Is it not a fact to-day, that, after all, our tenderest and most thankful recollections, while we recall the years we passed upon this hallowed ground, are memories not so much of venerated and beloved Professors, or of what benefit we received from their lectures and counsels, as of classmates and contemporaries in study, — of friendships formed and cherished, — of meetings for prayer and religious conference, — of long and grave inquiries about personal duty in relation to the missionary work, at home or among the heathen, — of investigations about fields of missionary labor, and about plans and projects of Christian enterprise, — of rambles over these hills, or walks along these quiet paths, side by side with companions who are now growing old perhaps with us, or who perhaps went long ago where youth is never overtaken by decay, — of renewed self-consecration to our Lord and to our work, — of privileged hours when brighter views of our Redeemer's glory, and of the blessedness of self-sacrifice beamed on our souls, and in the glow of some new quickening from on high, we prayed, "Thy kingdom come!" This, brethren, *this* is what spreads around us here a beauty far transcending the outward beauty of grove and grassy lawn, of hill and rock, of sky and crimson sunset, — a glory which is invisible perhaps to other eyes than ours, but which to us is like the glory of the holy mount.

Let it not be forgotten that this Seminary was founded in the faith that looks and prays for an approaching millennium. One characteristic of the New England divinity from its birth in the great religious awakening of 1740, has ever been its hopeful and

inspiring faith in the Divine promises of a coming age for which all the ages are groaning and travailing in pain together until now, — an age when the Gospel shall have been preached to every creature, and when the victory of Christ over the ancient darkness and wickedness of the world shall be complete and universal. I will not undertake to show what latent connection there is between this practical doctrine of the millennium and the other improvements in divinity upon which the Edwardses and Bellamy and Hopkins labored; but I have observed in various instances that a defection from our general theory or system of the doctrines of grace toward another system which calls itself Calvinism and reputes itself the only orthodoxy, is accompanied by a loss of this cheerful and sustaining hope in the coming age of the Redeemer's universal victory and dominion. But we, brethren, hold the faith in which this institution was founded, — the faith in which New England itself was planted, — the faith in a millennium ever drawing nigh, which is to be brought in as the answer to the prayers of God's elect and the glorious consummation of their labors. It is our privilege to see God and a victorious Redeemer in all the changes of this memorable century, the most memorable of merely human history. Oh how many, and how signal have those changes been within the last fifty years! In the discoveries of science, in the inventions of art, in the achievements of industry, in the rise and fall of empires, in the march of civilized emigration, converting old wildernesses into fruitful fields, in the new forces that are bringing all nations into mutual proximity, we see the providence of God

preparing the earth for the glory with which it is yet to be adorned by his renewing Spirit. Under what brightening auspices of hope for the kingdom of Christ does our Seminary enter to-day upon the second half of its first century of life! This memorable year of the outpouring of God's grace, — this year of religious awakening spread almost simultaneously from Plymouth Rock to the Golden Gate, — is the promise to us of what God will have wrought in his providence and by his Spirit, when, in the eighth year of the twentieth Christian century, the children of some of us, and the remoter descendants of others, shall be assembled from the East and the West, from the North and the South, from Europe and Africa, from Asia and the Isles, to celebrate with prayer and praise, and with exultant commemoration, the second jubilee at Andover.

We too will be here, as the holy dead are here to-day. Shall we not be here in their grateful recollection of what God wrought by us before we rested from our labors, and in our immortal partnership with Christ in his conflicts and his victories?

Immediately after this Discourse, Hon. William J. Hubbard, of Boston, President of the Board of Trustees, gave a brief statement of the recent endowment of a new Professorship in the Seminary, entitled the Hitchcock Professorship of the Hebrew Language and Literature — in honor of the principal donor, Samuel A. Hitchcock, Esq., of Brimfield, Mass., who, through his friend Hon. Linus Child, of Lowell, had tendered to the Board for this purpose the sum of $15,000, upon the condition that the Trustees would appropriate the further sum of $10,000, from funds now under their control, to complete the endowment, and also satisfactorily complete the effort which they had been making to obtain a subscription of $30,000 in Boston and vicinity, to increase the salaries of the Professors.

With this preface Mr. Hubbard announced to the audience that Rev. Dr. Barrows, who had for some years filled an unendowed and temporary Professorship in this department of instruction, would now be inducted into the new office as Hitchcock Professor; and the ceremonies of inauguration, deriving a special dignity from the occasion, appropriately closed the memorable scene.

At a meeting of the Board of Trustees, on their arrival at the Mansion House, it was unanimously

"Voted, That the cordial thanks of this Board be presented to Rev. Dr. Bacon for his comprehensive, discriminating, and faithful discourse, reciting the history of the foundation of this Seminary, and the philanthropic and Christian work of the honored men who devoted their wealth to the cause of sacred learning, and that he be requested to furnish a copy for publication."

The successive railway trains continued to bring in

additional numbers of the clergy and laity, in anticipation of a rare intellectual feast at the public dinner, to which the company were invited to repair in procession from the Mansion House, at one o'clock.

The large tent — eighty-five feet square — though provided for some of the previous gatherings also, was procured more especially for this collation.

A platform had been erected on the westerly side of the area beneath the tent, upon which were tables for the Trustees, Visitors, Faculty, and a few others — space being still left in front sufficient for the speaking. On the right and left of the platform, and far down towards the eastern entrance, were tables for about six hundred, so arranged that when the speaking should commence, no change of seats would be required to enable every guest to hear and see the speakers. As soon as the company were seated, the sides of the tent were rolled up on account of the excessive heat, and for the sake of giving the multitude of spectators an opportunity to enjoy the scence. About fifty ladies were also admitted, by tickets, to seats near the platform reserved for the purpose.

After the divine blessing had been invoked by Rev. Dr. Storrs, of Braintree, the ample but frugal collation, tastefully spread and neatly served, was duly enjoyed; but it was manifestly not for this that the guests had come; they were eager to have the later and richer feast begin; and even before the tables could be properly cleared, the appointed exercises commenced.

The programme for the afternoon was committed to the President, Hon. William J. Hubbard, who made a brief introductory address.

He said that the Trustees of the Seminary were entitled

by the statutes to have a "decent, but not extravagant entertainment," at their meetings, and they had invited the Alumni to partake of such a repast with them; that, in now inviting them to the "feast of reason" which they were anticipating, he hardly knew how to address such an assembly, not being himself of their profession, but hoped he should not do like the distinguished lawyer who once presided at a dinner in Yale College, and while waxing warm in his speech, began to say, "Gentlemen of the jury," and received the merriment it occasioned as evidence of his taking speech.

Some of those before him, he remarked, were younger than himself, others were reverend fathers; some had come

"From India's coral strand,"

And others from

"Where Afric's sunny fountains
Roll down their golden sand;"

but he would welcome all, in the name of the Trustees, to these intellectual festivities, in which we might be considered as celebrating the "golden wedding" of the two parties that were here united fifty years ago.

Rev. Dr. Thayer, of Newport, R. I., here rose and moved "that the thanks of the Alumni be tendered to Dr. Bacon, for his excellent Commemorative Discourse, and that a copy of the same be requested of him for the press;" which was seconded by Dr. Dickinson, of Boston, and unanimously passed.

Dr. Bacon briefly acknowledged the compliment. He said it was unexpected to him; his aim in the discourse had been to be strictly accurate and impartial, and he was pleased to find that what he had prepared was so cordially received.

He hoped the occasion would have a salutary effect upon all present; knitting more closely together the ties of ancient brotherhood and affection, and preparing all to work more effectively in their spheres of duty.

Hon. Josiah Quincy, Senior, — who was a student in Phillips Academy, during its *first term*, eighty years ago, a relative of the Phillipses, and for many years a member of the Board of Trustees; whose presence on the occasion had been specially requested, in the hope that the tongue of "the old man eloquent" would be loosed in such an hour of stirring memories, — was now announced to the audience, and made the following brief

ADDRESS.

My day for making after-dinner speeches is past, but from intimations that I might be called upon I resolved to avail myself of this opportunity to offer a brief tribute to the memory of the first Founders of this Institution. They were my relatives. No man living can have the same knowledge of them which I possess. I have been an inmate in every one of their families, and have participated in their devotions before religion had passed from the domestic altar to the retirement of the mind. Their father, the Rev. Samuel Phillips, of Andover, was settled over this parish in the year 1710, on a small parsonage, and with an annual salary of *two hundred and fifty dollars.* Impressed with gratitude for this munificent provision for himself and family, after acknowledgment in prayer, he solemnly devoted *ten per cent.* of this great income to purposes of charity. From a record I have seen, and which probably still exists, it appears that he continued this appropriation until his death in 1771; and yet

left a considerable estate for that period out of the savings of his salary. His three sons were alike in general character. The eldest, Samuel, was graduated at Harvard in 1734, and died in 1790. The second, John, founder of Phillips Exeter Academy, was graduated in 1735, and died in 1795. The youngest, William, had not a college education. He was born in 1722, and died in 1804. They were all exemplary in social, moral, and religious life; diligent in business; economical, in the strictest sense of that word. All were prosperous. Each accumulated a fortune, according to the standard of the period.

Samuel Phillips, jun., the son of the eldest, concentrated in himself the affections of all the brothers. His zeal, talents, and consentaneous piety, enkindled and excited into activity the inherent charitable and public spirit of the whole family. I was well acquainted with him — intimately, as far as difference in our age and pursuits permitted. I should rejoice, if the occasion allowed, to give utterance to my deep sense of his many virtues, — of a life devoted to every lofty design, active in every generous purpose, foremost in fulfilling every duty, in private life, the legislative Hall, or on the Bench; for twenty years the presiding officer of the State Senate, and, when he died, Lieutenant-Governor of the Commonwealth; in whose character, without ostentation or display, was beautifully illustrated the power of the religious principle, in stimulating, directing, and giving success to every useful and elevated purpose of private and public life.

But time warns me, and I must abstain. It is sufficient for his memory, that, notwithstanding his comparative youth, his virtues and influence were so active and conspicuous that, with the entire approbation of the three chief Founders, public sentiment invested him with a full share, perhaps with more than a full share, of the merit of establishing this Institution.

Although at its outset it was but a classical school, authentic documents exist which indicate that the ultimate views of

its founders extended to the erection upon it of a Theological Seminary. In this State the Academy remained from 1778, when it was opened, until 1807. After the death of Lieut. Gov. Phillips, his collegiate friend, Eliphalet Pearson, who with him, had formed the Constitution of the Seminary, and had been its first Preceptor, being chairman of the Board of Trustees, ascertained that at Newburyport, Messrs. Bartlet, Brown, and Norris, in concurrence with Drs. Spring and Woods, were contemplating the foundation of a Theological Institution to give power and perpetuation to their own religious views. He saw the opportunity was favorable to carry into effect the original design of the founders of Phillips Academy, and set himself at work to induce Dr. Spring and his associates to unite their funds with those of Phillips Academy in one great Theological Institution. The difficulty of success in this project was intrinsic, and apparently insurmountable. For it was well known that the religious views of these associates were not precisely coincident with the views of the founders of the Academy, as expressed in its Constitution; and, of all materials, religious diversities are least malleable or infusible into one another. Nothing daunted, however, he persevered. He saw the advantage which would result to religion and learning if both Institutions could be united in one, and entered upon the design with his characteristic spirit. Determined to succeed, he shrunk from no labor. He told me himself, that it cost him thirty-six journeys to Newburyport to effect that union. His zeal and perseverance were irresistible. What no other man would have dared to attempt, with any hope of success, he effected. Whatever good has resulted, or shall result, from the mere fact of this union, the merit of establishing it belongs to Eliphalet Pearson. I speak without reserve. I had better opportunities of knowing his principles, motives, and causes of success, perhaps, than any other man. I was *eight* years — from 1778 to 1786 — his pupil, *four* years under his instruction in College. Afterwards through life I had fre-

quent intercourse with him. In 1808, as a Trustee of the Academy, I witnessed his zeal, his labors, and the untiring spirit with which he pursued, until he succeeded in effecting the cherished object of his heart. After his retirement from the government of the Seminary, he made me the confidant of his opinions and feelings concerning it. I mean no disparagement to Dr. Spring and his associates. The Institution is an ever-enduring monument of their zeal for religion and their munificence. But I owe it to truth and to the memory of Dr. Pearson, to declare, that his influence and power effected the desired union, and fixed the locality of this Theological Seminary.

My purpose is attained. To some, and, in a manner, to all of the men of whom I have spoken as early founders of this Institution, I owe, directly or consecutively, whatever I am and whatever I possess. I am happy in the opportunity which has been given me thus publicly to express my sense of their merits, and my gratitude.

The Treasurer of the Board, Rev. J. L. Taylor, had been requested to prepare a concise sketch of the *endowments* of the Corporation, and of some of the *principal donors*, in connection with their various gifts, especially the Phillips Family; and, on being here introduced, connected his statement with the preceding eulogy of Mr. Quincy, in the following

ADDRESS.

The Committee of arrangements have assigned to me on this occasion — chiefly on account of my official relations to the Seminary, doubtless, rather than for any other reason — a subject which naturally divides itself into *two topics* — the

Phillipses and the *Finances*. And here, for my own sake and yours, I most heartily congratulate you that so large a part of my first topic has been so well anticipated by the tribute to which we have just listened from our venerable and eloquent friend. In addition to his just and life-like sketches of those ornaments of the Phillips Family, I need to say little in connection with this occasion; yet a few words may serve to bring out still more prominently the indebtedness of the corporation to this distinguished name.

In tracing these obligations to the Phillipses, we do not attempt to go farther back than to the Rev. George Phillips, who came to this country in the same ship with Governor Winthrop, and settled at Watertown, where, after fourteen years of successful labor in the ministry, he died suddenly, at the age of 51, leaving his traits of character strongly impressed on all who knew him, but especially upon his family.

The curious epitaph of Cotton Mather commemorates him as one excelled only by his distinguished son:

"Vir incomparabilis, nisi
Samuelem genuisset!"

This incomparable son,— Rev. Samuel Phillips, of Rowley — whom his father had brought, at five years of age, to this country, and had here educated with great care, inherited and transmitted his characteristic virtues, and, after more than forty years of faithful labor in the pastoral office, died, leaving a numerous family.

His eldest son, Samuel, established himself in business as a goldsmith, at Salem, while a younger brother, George, was educated at Harvard, and spent a long and successful ministry on Long Island.

The goldsmith's son Samuel was the Rev. Samuel Phillips, of Andover, to whom our honored friend Mr. Quincy has alluded, the father of the three distinguished brothers who so liberally endowed Phillips Academy, under the fore-

SOUTHERN CALIFORNIA SCHOOL OF THEOLOGY LIBRARY

casting and persuasive influence of his grandson, Samuel Phillips, Jr.

To this young man both of these Institutions are preëminently indebted. No tribute can do justice to him. A model in almost every virtue; a miracle of activity; filling a great variety of stations, and adorning each more than it could honor him—the *favorite* work of his life was the founding of this Academy, which bears his family name, and over which, from its origin to his decease, he watched with a parental eye.

In one of the earliest drafts of the Constitution of the Academy, written by his hand on a loose leaf, which I here show you, evidently as an after-thought, to be inserted at a point marked by him in the manuscript, we find the *germ* of this Theological Seminary; and, in accordance with this paragraph, a distinct course of theological instruction was finally given to students in the Academy for a succession of years. About twenty such candidates for the ministry were instructed in the Academy before the opening of the Theological Seminary, one of whom[1] we have the pleasure of seeing with us to-day.

An aged man of this town, once the confidential clerk of Judge Phillips, still relates a conversation which they at one time held, sitting under the old oak in the rear of yonder Chapel, in regard to the future *College*, which was to be built on the very site of the present range of Seminary buildings.

It was, therefore, but continuing and completing the spirit of his life-long plans, when his widow and son entered foremost and heartily into the work of endowing a distinct Theological Department, to be connected with the Academy, under the same Board of Trustees.

Nor can I now pass from him without adverting more distinctly, for a moment, to that honor to her sex, Madam Phillips. Entering with enthusiasm into all his educational

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[1] Rev. Mr. Kimball, of Ipswich.

plans, she was well worthy of the honor of helping so greatly to enlarge them; and the zeal and prayerfulness with which she put her hand to this work, with her brilliant and honored son, have embalmed her in the grateful memory of every friend of these seats of learning. I am sure if anything to-day could unseal the lips of our venerated friend, Mr. Farrar, it would be some impulse of his ever fresh desire to pay a tribute to her rare virtues, knowing her as he did so long and intimately.[1]

To Mr. Farrar himself, also, in this connection, we owe a word, which we ought not to suppress because of his presence. Associated with her as he was in every step connected with the origin of the Seminary, and also with Mr. Abbott, Mr. Bartlet, and others, drafting with his careful hand many of the instruments under which our trusts are held,— particularly whatever relates to the Board of Visitors, — and administering the affairs of his arduous office as Treasurer with the strictest integrity and great ability, as well as disinterestedness, he has earned a claim to the gratitude of every friend to the Institution which no time can obliterate.

Through yet other and remoter links, too, the connection of the Phillipses with the Seminary, as well as the Academy, is

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[1] Madam Phœbe Phillips was the daughter of Hon. Francis Foxcroft, of Cambridge. She was born Aug. 12, 1743, and died Oct. 31, 1812, at the house of her friend Mr. Farrar, in full view of the edifices which she had erected for the Institution, and with a heart glowing with interest in the enterprise to her latest breath.

Her son, Col. John Phillips, who joined her in the endowment of the Seminary, was born Oct. 18, 1776, and died in Sept., 1820, leaving a numerous family, a portion of which yet occupy the old mansion at North Andover. He was a gentleman of accomplished education and manners, ardent and enterprising, an eloquent speaker, and a citizen of enlarged public spirit; and, as the only surviving son of parents so much honored, was, for their sake and his own, greatly esteemed by the large circle in which they had moved.

worthy of note. His Honor William Phillips, of Boston,[1] son of the younger of the three brothers who first endowed the Academy, was a large and frequent donor to both Institutions, and left liberal bequests to each in his will. A brother of Madam Phillips, John Foxcroft, Esq., of Cambridge, gave the Academy a valuable tract of wild land in Maine.

Samuel Abbot, Esq., of Andover, who endowed the Abbot Professorship and made the Seminary his residuary legatee, was a grandson of the goldsmith at Salem. Mrs. Moses Brown, of Newburyport,[2] herself a frequent contrib-

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[1] Lt. Gov. William Phillips was the son of Hon. William Phillips, of Boston, the youngest of the three sons of Rev. Samuel Phillips, of Andover. He was born in 1750, and died in 1827; he was much in civil service, but was especially distinguished for his piety and munificent liberality. In all the plans and efforts of his eminent cousin, Lt. Gov. Samuel Phillips, at Andover, for the Academy, as well as in the later counsels and endeavors with regard to the Seminary, he bore a conspicuous and zealous part.

[2] In a note to the discourse of Dr. Woods, upon the occasion of Mr. Brown's death, is the annexed tribute to Mrs. Brown:

"Mrs. Mary Brown, the wife of Moses Brown, Esq., died Aug. 11, 1821. Her death has, with good reason, been considered a public as well as a private calamity. She was through life distinguished for the sweetness of her temper and the serenity of her mind. Her kindness and discretion, in the various relations of domestic life, were such as not only to secure the highest affection and esteem of her particular friends, but to afford an example worthy to be copied by all. In the innumerable hospitalities and private charities of Mr. Brown and his family, she was not only an assistant, but generally led the way. In the acts of public munificence which this excellent man so often performed she gave him her ready and entire concurrence. With all her deeds of beneficence she ever had a singular modesty and desire of concealing what she did. One might be an inmate in her house for weeks and not know how many of the poor daily went from her dwelling, furnished with some comfort for their destitute condition. The connection of this amiable woman with her husband was, as we should naturally suppose, attended with the sincerest affection, and with happiness in

utor to relieve the current wants of the Institution, — whose husband was one of the three Associate Founders, and, besides this endowed the chair of Ecclesiastical History, and whose granddaughter, Mrs. Sarah W. Hale, has given a house for the use of this professorship, and in other ways liberally aided the Seminary,—was a great-granddaughter of the same Mr. Phillips, the goldsmith.

So largely and variously have these Institutions shared in the outflowing munificence of this remarkable family, while every community that has been blessed by their agencies, has heard of their name, and delighted to honor it.

But I must not consume the time in further statements here respecting these early and cherished friends.

Of the *Finances* I have space to speak in outline only, and in general terms.

The endowments of the Academy, which are almost wholly the gift of different members of the Phillips Family, have amounted, in round numbers, to $100,000; of which

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an eminent degree. The advance of old age, instead of rendering this venerable couple less ardent in their attachment to each other, plainly rendered them more so. No wonder, then, that when she was removed by death, Mr. Brown felt a deep and lasting wound, and was inconsolable by anything which earth could afford. But he did not mourn for her as one without hope. For several years before her death she had been earnestly attending to the subject of religion, and had before her last sickness attained to a comfortable, though a humble and trembling hope of an interest in the Saviour. During her last illness she expressed a deep regret that she had not before made a public profession of her faith in Christ, and wished others to take warning not to follow her example in this respect.

Her friends indeed regret that she had not openly professed that religion which she had so long adorned by her virtues. Her memory is precious. The blessing of many who have been in want and woe, and have found relief at her hands, rests upon her. "Precious in the sight of the Lord is the death of his saints."

$40,000 have been expended in the erection of buildings, and $60,000 remain in lands and productive funds, from the income of which about one-half of the current expenses of the school is defrayed, the remainder being met by the term bills.

For the endowment of the Theological Seminary there have been given in all about $450,000. Of this sum, not far from $125,000 were absorbed in providing this array of public buildings and Professors' residences, with the grounds adjacent, thus entailing at once a heavy annual expense for repairs, insurance, etc., and leaving for current use only $325,000. It is also one peculiarity in the financial history of the Institution, that the larger part of all these funds has been devoted and restricted, by the several donors, to certain specific uses, from which they cannot be diverted. Thus, for instance, with the newly endowed Hitchcock Professorship, $125,000 are set apart by statute for the regular support of the five *Professors*; and the Boston Fund of $30,000, recently subscribed, is given for the same express object — making a total of $155,000 for this purpose.

In like manner, the *Library* has been specially favored by several donors, and $20,000 are held for its exclusive increase. So the hand of Christian sympathy has been extended to the indigent *students;* and beneficiary funds, in the form of scholarships and otherwise, for their aid, have been provided, amounting to $30,000.

Liberal as the endowment of the Institution has been, therefore — especially for the times in which it originated — the first generous outlay on buildings and grounds, with this careful appropriation of most of the remaining funds to these and other specific objects, has required a rigid economy in the use of what is left for general and contingent purposes, and of late years has compelled the Trustees to appeal to the public for aid.

But while, from the very nature of the Institution, as a beneficiary establishment, with the vigorous growth it has had, its prosperity has increased its financial wants,— and

must continue to do so — the work which has been done for it is fitted to excite our admiration, especially the munificence of its earlier and larger benefactors.

Allow me to recite a few of the items:

Madame Phillips and her son gave Phillips Hall and a Steward's house which stood in the rear; cost about		$20,000
Mr. Abbot endowed the Abbot Professorship, and left the bulk of his estate to the Institution by his will, making an aggregate, including the house for his Professorship, erected from the avails of his legacy, of about		$110,000
Mr. Bartlet gave one half of the original Associate Fund, ...	$20,000	
Afterwards, in order to make the endowment of one of the Professorships contemplated in this donation wholly his own work, he added, ...	15,000	
He erected also the Chapel, Bartlet Hall, and three houses for Professors, besides purchasing the lands connected with them, at an aggregate cost of . .	75,000	
And then left here by his will a legacy of	50,000	
		$160,000
Mr. Brown contributed to the Associate Foundation, ...	$10,000	
And subsequently endowed the Professorship of Ecclesiastical History, .	25,000	
		$35,000
Mr. Norris gave with the other Associate Founders, ...	$10,000	
And Mrs. Norris's legacy, to increase this endowment was, ...	30,000	
		$40,000
His Honor William Phillips's legacy for the increase of the Library, under certain conditions, was	$5,000	
And for the aid of indigent students, .	5,000	
		$10,000

Misses Rebecca and Sarah Waldo's bequests were	$15,000
Mr. Hitchcock's donation, ...	15,000
The Boston subscription, ...	30,000
Scholarships, and other minor donations and legacies,	15,000

Besides these endowments, it ought to be here added, in passing, that from the beginning, as exigencies arose, many of these friends, with others, were constantly contributing in various sums for current expenditure. I have traced in the accounts not less than $15,000 which Mr. Bartlet gave in this way, for the salary of a President of the Institution and other purposes. In this way, too, needy students were largely aided here for a time, before any specific endowments had been provided for the purpose, and before the Education Society had arisen to befriend them. In the same way also the Library was at first enriched by many valuable donations of money, as well as books.

And what shall we say now of the *spirit* in which these endowments were concentrated here? This point cannot be adequately presented in these few moments, yet it ought not to be left untouched.[1]

In a communication to a very intimate friend, on the subject of prayer for the success of the enterprise, Madam Phillips says of herself: "Allow me to say to you, I never expressed an opinion on the subject which did not originate in maturity of thought and sacred observance of the command as an inestimable privilege. Capacity is wanting for the due arrangement of my thoughts, so that I might make them visible to you, sufficiently comprehensive and pertinent to give you any just idea of the weight with which I feel the necessity of presenting the very FAVORITE OBJECT (which

[1] It has been thought desirable to insert in this connection some more extended illustrations of the devout and beneficent spirit of several of the principal donors to the Institution than could be given at the celebration, for want of time.

you appear so fully to receive my idea of) to our Heavenly Benefactor, the Supreme Ruler of the Universe..... With the highest veneration my enfeebled nature is capable of, and with an unshaken belief in the perfections of the Divine character, I have, times innumerable, carried the PROJECT you are pleased to countenance with so much warmth of approbation, to this all-prolific Fountain of *light and life;* humbly requesting that it may be there sanctioned; that the Holy Spirit may be sent to operate by his divine influences on the hearts and minds of those who, by commission from above, may be employed in maturing the plan, by bringing the design with its best and most advantageous features into view for approbation from the wise. Surely I can never cease to pray God to take the whole into His hands, to be perfected at His own time, according to His own method. He knows my heart, with every movement thereof. I think I can say that the advancement of HIS GLORY is the *main-spring* of all my desires."[1]

Mr. Abbot seems to have had a peculiar and powerful impulse in this work. At his decease it was said of him, with special emphasis: "In the most important transactions of his life, namely, those which related to the establishment of the THEOLOGICAL SEMINARY, his duty, as he often declared, was made as clear to his mind as if it had been particularly pointed out to him by a voice from heaven."..... "Many years ago he began to give assistance to young men of talents and hopeful piety in their preparation for the ministry. But he had a largeness of heart which, after all these acts of charity, was not filled. None of his plans of doing good satisfied him, none corresponded with the extent of his benevolence before he entertained the design of making *an establishment* for the education and support of theological students.

"This design, he often declared, was first suggested to

[1] Dr. Pearson's Funeral Discourse; note, p. 22.

him by no man on earth, but by the SPIRIT OF GOD. This he seriously and constantly believed; and this no Christian can doubt. The nature and design of the SEMINARY exactly agreed with his feelings. Religious beneficence had become his grand object. To this he had consecrated much of the wealth which God had given him. His strict economy, and all his exertions to retain and increase his property, were finally directed to the great design of doing good to the Church of Christ. It was his own expression, 'You can't tell how much pleasure I have taken in *saving for this object.*' . . . . . He frequently mentioned it as his end in what he had done for the SEMINARY, to *bring thousands and millions to glory.* This INSTITUTION was his favorite object, and its prosperity constituted much of his comfort in the concluding years of his life. For this Institution, and all connected with it, he offered up daily prayer. In this centred his warmest affections. He connected with it his most solemn devotions, his purest pleasures, his best hopes of the Church's prosperity. . . . . He felt more and more satisfied that in his religious charity he had been directed by the Spirit of God, and had done what he should rejoice in forever, and frequently expressed a pleasing hope that his beloved SEMINARY would become far more extensively useful than he had at first conceived; that it would be the means not only of doing good to the churches in this country, but of spreading the Gospel among the distant heathen nations.

Often, when contemplating the INSTITUTION in this light, did he turn his thoughts upon himself, and say, with every token of humility and tenderness, 'I am astonished that God should make use of such a poor creature as I am *to do this great thing.*'"[1]

Turning now from the Andover to the Newburyport group of the Founders, we find the same witness saying of Mr.

[1] Dr. Woods's Funeral Discourse, pp. 12, 13, 14, 16.

Brown, at his funeral: "He remembered what it was to be poor, and through all the years of his prosperity he cherished a tender and generous sympathy for those who were placed in that condition from which Divine Providence had raised him up..... It would be impossible to record the various forms and instances of his kindness to families and individuals in want..... But these charities to the poor did not satisfy the heart of this friend of man..... His having devoted so much of his substance to the ordinary objects of charity seems evidently to have had an influence to enlarge his heart, and to prepare him to contribute to higher and nobler objects.

"My lot, as a minister of the Gospel, was cast seven miles from his residence. In compliance with a particular request, I had the pleasure of meeting with him, together with another friend now living, and one more, now, I trust, in heaven, to consult respecting the establishment of a THEOLOGICAL SEMINARY. It was twenty years ago. The subject of a Theological Institution was then new to us and new to the public. The conversation of that happy evening will be one of the last things to fade away from my memory..... Every word and look and tone of voice is fresh in my recollection. The readiness, the simplicity, the generous kindness, with which our departed friend offered his aid, cannot be described, though by those who knew him it may easily be conceived. He merely said, '*It is a great object; I will give ten thousand dollars to begin with, and more afterwards.*' .... It was a remarkable trait of his character, distinguishing him from most others, that even after he came to be an old man he could readily enter into any new plans of benevolence, how different soever they might be from those to which he had been accustomed." [1]

Of Mr. Bartlet, more ought, in justice and gratitude, to be said, in this connection, than the time will allow.

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[1] Duties of the Rich; a Sermon by Dr. Woods, pp. 31, 32, 33.

Whatever tradition may report as to the habits and spirit in the daily details of business at home, and whatever motives conjecture may ascribe to him while amassing his gains so carefully there, and at the same time pouring them out here so munificently, it is impossible to stand amid these monuments of his bounty, or to read his utterances when erecting them, without a heart-stirring sense of his liberality, his zeal, his modesty, his disinterestedness, his sagacity and foresight,—marking a man of the noblest type absorbed in self-forgetting devotion to a most noble work.

It would be a most interesting study to be allowed an insight into the workings of that great mind, under the timely and sagacious suggestions of his revered pastor, while this enterprise was first starting into life. But, if we may not scan these hidden springs, we can have no question, after he has once put his strong hand to the work, that it was his own profound love for the object — and not chiefly the influence of others — which drew him on, year after year, to so many affluent donations; while, as we have abundant reason to believe, his watchfulness and prayer for the welfare of the Institution were as constant as his gifts.

In his first donation, in the Spring of 1808, with his associates, Messrs. Brown and Norris, he professes to be influenced "by a principle of gratitude to God and benevolence to man," .... "devoutly imploring the Father of lights richly to endue with wisdom from above all his servants, the Visitors of this Foundation, and the Trustees of the Seminary, and with spiritual understanding the Professors therein; that, being illuminated by the Holy Spirit, their doctrine may drop as the rain; and that their pupils may become trees of renown in the courts of our God, whereby he may be glorified."[1]

In November of the same year he added $10,000 to the $20,000 first given, toward the further endowment of the Chair of Rhetoric.

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[1] Statutes of the Associate Foundation.

Early the next year, we find him writing as follows:

"SAMUEL FARRAR, ESQ.

"DEAR SIR: I have concluded to build a house at Andover, and as it is time to have the bricks in preparation, I wish you to make inquiry how they can be procured, and at what price.

"I also wish to know how you progress in your inquiries after the place where to set the house. I will thank you to write me by mail, if no direct opportunity offers. I hope we shall obtain Dr. Griffin. My respects to Madam Phillips.

"I am, sir, with much respect,

"Your friend and humble servant,

"WILLIAM BARTLET."

In accordance with this intimation, he during the subsequent year erected the large and costly residence, since known as the President's House, which, with the grounds attached, he presented to the Institution. Before he had completed this work, he purchased of Madam Phillips, early in 1810, a site on the south of her mansion, upon which he immediately erected a dwelling-house for Professor Stuart, conveying the same with the lands to the Trustees, for the Institution;—but so quietly, and so largely under his own eye was all this done, that no reference is made to it in any of his letters on our files. Meanwhile, before the close of the year 1809, he began to make large contributions for the assistance of needy students, which were continued, as already intimated, for many years with no sparing hand.

After this, for a few years, he appears to have planned no new movement in our behalf, but only to have watched the working of the Institution with great care, as it became linked with the Foreign Missionary enterprise, in which he was also prominent, and as the Education Society, and other kindred associations sprang up within its pale. But as the Seminary prospered signally, and his own business brought him in its princely revenue, his comprehensive mind began ere long to

revolve other and larger projects; and, once fairly enlisted in a project, he becomes not only decisive, but eager, and impetuous almost in executing it. Thus he writes:

"NEWBURYPORT, January 29, 1817.

"SAMUEL FARRAR, ESQ.

"DEAR SIR: I gave encouragement that I would give five thousand dollars towards building a Chapel, in hopes that some gentleman would come forward and give enough more as to complete such a building; but, hearing nothing being done, I conclude it labors. As such a building is much wanted, and the season is coming on to procure materials, I now wish that it might proceed; I therefore am ready to fulfil what I proposed, etc.

"I am, sir, with much respect,

"Your humble servant,

"WILLIAM BARTLET."

A fortnight later he writes again; having, meanwhile, by conference with others, more definitely determined what to attempt.

"NEWBURYPORT, Feb'ry 10, 1817.

"In conversation with Dr. Spring and Mr. Stuart, it was agreed by them both, that a Chapel of the following dimensions would be adequate to all the purposes of the Seminary, in case it should be as large as Cambridge University, or Yale College, viz.: — Length sixty-five feet, fifty-five feet wide, and three stories high, which stories shall be such as to bring it to proper height for symmetry with the Colleges; to be placed so as to project in front sufficiently to break the line of uniform appearance and preserve symmetry; making, according to present calculations, a room for public worship of twenty-two hundred and fifty square feet, with a gallery, which will contain seven hundred or eight hundred persons, a library room over it of the same dimensions, and three public lec-

ture-rooms, etc., etc. ..... If the Trustees shall think proper to proceed in the erection of such a building, I hereby engage to accomplish the above specified objects; and my request is, that it be done without any delay, that the workmen be forthwith engaged, the timber obtained, and the materials collected without any loss of time; and the Committee for building, which may be appointed by the Trustees, are requested to call on me, from time to time, as they need money to proceed in the building, according to the arrangements above made.

"The above I wish might be put forward immediately.

"I remain, with much respect,

"WILLIAM BARTLET."

How transparent his reasoning! A new and great work is needed for the Seminary; he is ready to put his hand to it, but wishes to enlist others; yet "it labors;" therefore he will do it alone, and do it on a scale larger than might suffice for the present. And now the chief stress is to have it done in the shortest possible period, "without any delay," or "any loss of time," "forthwith," "immediately!" Yet when it was completed, and about to be dedicated to its sacred uses, he wrote a characteristic letter, which is now lost, to Dr. Porter, the preacher on the occasion, *especially requesting that no mention should be made of himself in the service;*[1] and in his letter to the Trustees, tendering the edifice to them, he speaks of it as erected because, "the Author of all our mercies, and by whose providence we are upheld in life, has ordained that a house should be built, and with no allusion to himself commits it

[1] It is to this circumstance that Dr. Porter alludes in his discourse, p. 24: "Is it then the hand of enchantment that spreads this scene before us? It is the hand of God, operating through honored instruments, who ascribe and require us to ascribe all the glory to Him. The unexampled generosity, to which we owe the special interest of this day, is associated with delicacy which forbids us to speak of our obligations," etc., etc.

to their custody, with the prayer that their hearts may all be right with God, and that their successors in office may possess the same spirit!"

This edifice was dedicated in September, 1818. Before the close of that very month, we find him incidentally proposing to enlarge the endowment of his Professorship, in his own peculiar way, as the following extracts from his letters indicate.

"NEWBURYPORT, Sept. 28, 1818.

"SAMUEL FARRAR, ESQ.

"DEAR SIR: The Board of Visitors having recommended a permanent salary for the Professors, and should the Board of Trustees grant them the sum of fifteen hundred dollars per annum, the sum that I have already given will not, the interest of it only, meet the payment. I therefore, should the Trustees grant the aforesaid sum of fifteen hundred dollars per annum, make a further donation, and add four thousand dollars to the twenty-one thousand already given, making the amount of twenty-five thousand dollars for the Professorship, etc., etc.

"I am, sir,

"With respect,

"Your obedient servant,

"WILLIAM BARTLET."

"NEWBURYPORT, Feb. 22, 1819.

"SAMUEL FARRAR, ESQ.

"DEAR SIR: . . . . I understand there is to be a meeting of the Trustees of Phillips Academy this week, in Boston. At this meeting I hope the business of increasing the salary of the Professors will be acted on, and the sum of fifteen hundred dollars each affixed to them per annum. I am ready, as soon as that sum is fixed, to add four thousand dollars, etc. I hope no delay will take place.

"I am, sir,

"With respect,

"Your obedient servant,

"WILLIAM BARTLET."

Before he had completed this work which he was so eager to despatch, he was contemplating yet another, of which he writes, in the following remarkable words:

"NEWBURYPORT, Jan'y 3, 1820.

"SAMUEL FARRAR, ESQ.

"DEAR SIR: I received your friendly letter. The subject your write on is what lays much on my mind, and has done for years — the prosperity of the Institution. Oh, how wonderful! Providence is trying us by prospering us beyond what we could have any prospect of when we first thought of the undertaking; and are we suitably thankful and humble? I cannot say but I have had thoughts of making another attempt to make things more convenient; but I have had thoughts that hinder me. What will the world say? My vanity is full enough puffed up, and a great deal too much. I was in hopes some one, from right motives, would step forward, and put up another building that is much wanted; but I hear of no one as yet, etc. etc.

"I am, dear sir,

"With much respect,

"Your obedient servant,

"WILLIAM BARTLET."

With such a beginning in his "thoughts," we should expect from such a mind some early and magnanimous decision, and two brief notes give us the characteristic result:

"NEWBURYPORT, March 27, 1820.

"SAMUEL FARRAR, ESQ.

"DEAR SIR: As you have been hauling stones near the place where a new College is contemplated to be built, I would ask the question, if it would not be proper to ask lib-

erty of the Trustees of Phillips Academy, at Andover, to build a New College, should any one person be so minded?

"Mr. Marshal has gone to Andover to view the spot, etc.

"I am, sir, truly,

"Your friend, and

"Obedient servant,

"WILLIAM BARTLET."

"NEWBURYPORT, March 29, 1820.

"SAMUEL FARRAR, ESQ.

"DEAR SIR: I received your favor of the 28th inst., by Mr. Marshal. I wish you, dear sir, to request the Honorable Board of Trustees of Phillips Academy, at Andover, to grant liberty to me, if you please, to put up another College for the use of the Theological Seminary, at Andover, on their ground that they hold in trust, etc., etc.

"I am, sir,

"With respect,

"Your obedient servant,

"WILLIAM BARTLET."

I shall be occupying too much time if I dwell longer now on these incidents connected with his many munificent gifts, early and late. The edifice referred to in these notes, was in due time completed, and in modest and devout terms tendered to the Trustees.

In the same spirit he subsequently pledged to them the salary of a President of the Institution for a term of years; built still another Professor's residence, first occupied by Dr. Skinner, and at last left a legacy to the Seminary without specifying the uses to which it should be appropriated.

Such was the man, to whom the Institution is chiefly indebted for its varied endowments! — ever giving, and ever surpassing not others so much as himself in his surprising liberality; yet so unostentatious, that he does not permit himself or others for the time to connect his name with his

deeds; lavishing half of all his many donations on buildings alone, — which some men will never help to erect because they must decay, — and so unthoughtful of his memory here that his very portrait could never be obtained with his consent, nor without an artifice of which he was ignorant.[1]

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[1] In addition to the preceding remarks, and to the sketch of Dr. Withington, we here append a few paragraphs from Dr. Dana's discourse, delivered in our Chapel in commemoration of Mr. Bartlet, April 19, 1841. He says, pp. 16, etc.:

"Mr. Bartlet was born, lived, and died, in Newburyport. [He was born Jan. 31, 1748. He died Feb. 8, 1841, aged 93.] He was the son of parents esteemed for their moral worth, and respected for their piety. By nature he was liberally gifted. There was a singular analogy between his mental and corporal structure. His firm, athletic, commanding frame, had a counterpart in a mind of unusual comprehensiveness and energy. He possessed a quick perception, an accurate discrimination, a solid and correct judgment, united with great ardor, decision, and perseverance. His advantages for education were simply those of a common school. But the ardor and activity of his mind supplied a multitude of defects. .... He supplied the want of a regular commercial education by deep reflection, critical observation, and careful enquiry. He mingled courage with caution, and care in acquiring with equal care in preserving. He conciliated a general confidence, both at home and abroad, by his strict and acknowledged integrity, punctuality, and accuracy. He was remarkable for a habitual calmness and self-possession. Rarely has the merchant been found so little elated as he by success, or so little depressed by those disappointments and reverses incident to the most prosperous career. .... In his transactions with those whom he employed, and with others, he was punctiliously and rigidly just. By some, no doubt, he was viewed as incurring the censure couched in a poet's suggestion, that "Right, too rigid, hardens into Wrong." But such was the deeply ingrained habit of his mind, ... nor will it be denied that his rigid accuracy in transacting business — in *doing* justice and *exacting* justice — if it conduced little to his popularity, served a much better purpose, as it tended to correct those loose and inaccurate habits which have been so extensively and deeply injurious in our community." After alluding to Mr. Bartlet's deep interest in the prosperity of his native town, and the political welfare of his country, in the cause of Temperance, in Foreign and Home Missions, in the Education Society,

With Mr. Norris the idea of endowing a Theological Institution had been cherished for several years. With his pastor, Dr. Hopkins, he frequently conversed upon the subject.

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and educational efforts and institutions generally, — to all of which objects he contributed often and largely,—Dr. Dana continues: .... "But that liberality which was diffused into so wide a sphere, was peculiarly and powerfully concentrated on this favored spot. This sacred Institution, which owes so much to the generosity of many an honored Founder and Benefactor, is under special and immeasurable obligations to the munificence of that friend whom on this occasion we remember and mourn. It is a singular and memorable fact, that when, about thirty-four years since, several opulent and large-hearted individuals were meditating the establishment of a Theological Seminary in this place, an assemblage of the same description, in a distant part of the county, were, without any mutual knowledge or communication, engaged in a design entirely similar. When the respective parties became acquainted with each other's intentions, a most interesting question arose. Would the cause of God and the interest of the churches be best promoted by a *separate* or a *united* organization? Each plan had its advantages, and each its difficulties. Among the *last* may be mentioned some shades of difference in theological views. The question received a long and ample discussion. In the issue difficulties vanished, minor differences were merged, the spirit of union and of mutual concession prevailed; and as the result, this Theological Institution rose into existence, amply endowed and powerfully sustained. The Founders, at Andover, having been first in maturing and arranging their plan, it was agreed that the other party should unite with them, under the appellation of ASSOCIATE FOUNDERS.

"Messrs. Brown and Norris made each a donation of ten thousand dollars; Mr. Bartlet the same; adding, at the same time, another ten thousand, and soon after increasing his subscription by a similar additional sum. These contributions, so liberal and ample, were but a mere introduction to subsequent displays of his liberality..... Having from early time adopted the Seminary as the child of his affection, he followed it, in every subsequent stage, with spontaneous and unintermitted kindness, crowning all former favors by a very liberal provision in his last testament. Justice to his memory requires me to add, that, in the midst of his disbursements to his favorite Seminary, and to other great and benevolent objects, he appeared simple, unassuming, and unostentatious. He often spoke of himself as the

There is a tradition that, without further concert than this, he was preparing to lay the foundation of such a Seminary in Salem, when he was invited to a conference with Messrs. Brown and Bartlet, at Newburyport.

Whatever may have been his projects, and however the question of his priority in such plans may deserve to be considered, his intimacy with Dr. Spring on the one hand, and the fact of his having a summer residence at Andover on the other, naturally drew him into a hearty coöperation with the more enlarged effort to establish a union Seminary here.[1]

At first, it is reported that he was inclined to give $5,000 only toward this endowment, as he was very deeply interested at the time in the work of Missions, — often exclaiming, "The missionary object is the greatest in the world!" But when, on his return from Newburyport, Mrs. Norris, in her ardor and forecast, suggests that he ought to give $10,000, — "for the missionary work and the Seminary are the same," — he at once assents.

And now, as he comes to make an offering to the Lord,

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mere steward of a merciful Providence, and of his obligations to devote his large possessions, not to his own pleasure or aggrandizement, but to the service of God.

"It cannot, I think, be rationally suspected that he harbored the thought of purchasing by his bounties either a seat in heaven, or a splendid character on earth. He uniformly disclaimed every idea of merit in the sight of his Maker. And of the good opinion of mankind, he seemed independent and regardless, even to a fault."

[1] His "country seat," for a few years before his death, was the old parsonage, which had been occupied by Dr. Symmes, in the North Parish, opposite the birthplace of Judge Phillips, which Mr. Norris had purchased, and where he resided in summer — regularly attending divine service on the Sabbath in the South Parish, under the ministry of Rev. Mr. French, with Mr. Abbot and Madam Phillips, who were at this time maturing their plans for the Institution here.

which in some form he had long been meditating, it is done in a memorable way. Drawing the whole sum immediately from the bank *in specie*, — because he will give nothing less solid, — he keeps it for a considerable period in his bedroom, daily consecrating it again and again by special prayer to the object, and then it is ready for its great work! What he begins so reverently, in his zeal, it may be in his heart to continue in other and even larger offerings, as his associates were prompted to do; but before the year ends he is called to his reward.[1]

Yet, dying without issue, and without a will, he leaves it in the power of Mrs. Norris, as it is in her heart, to foster the infant Seminary as it may need. But her time also is short.

After an illness of three days only, when she thinks she is recovering, she is told that she can survive but a few hours. "The missionary work and the Seminary are the same" still in her thoughts; and, having done for both what she could, often, and to the last, in life, she now remembers them especially in death.

In the record of the legal contest which her will occasioned, we read, "that the directions to the scrivener for preparing the will were deliberately given by the testatrix at eleven o'clock in the forenoon of the 21st of March, A. D. 1811, when she was very ill of the sickness whereof she died; that at six o'clock in the evening of the same day, she executed the same will, and at half-past eight o'clock on the same evening she expired."[2]

A surviving witness to the scene informs us that after the first draft of the will was shown to her, she gave directions for a change in it, which would connect her bequest to the Seminary with the *Associate Foundation;* and then in haste

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[1] The Associate Statutes were signed March 21, 1808, and Mr. Norris died Dec. 22, 1808.

[2] Mass. Reports, 12, 536—564. William Bartlet et als., vs. James King, Executor; also, Trustees of Phillips Academy, vs. James King, Executor.

they raised her up in the bed, so that she could sign and seal the instrument before it should be too late!

Admirable devotion to objects so worthy! — eager, ardent, comprehensive, in life; intelligent, calm, decisive in death!

It was from *such hearts — an elect few, most of whom were soon to be in heaven*[1] — that the Seminary received its form and measure, and the consecrating baptism of its spirit, as a new instrumentality in the work of the church, then about to look forth with a new vision upon the world as its field.

It is on such a foundation — so broad, and laid in so devout a spirit — that we of the present generation are called to build.

Much as the piety and munificence of these early donors provided for, the Institution has far surpassed their most sanguine hopes, and in its growth has called for the recent offerings already alluded to, from friends in Boston and elsewhere. I am glad so many of them are with us to-day, to see what a noble brotherhood they have joined. But with the new want so well met by them, let it not be forgotten that other exigencies have arisen, and must continue to spring up in this work. The recent increase of students, year after year, occasions an urgent need of more liberal beneficiary endowments, to aid the indigent. The steady and rapid growth of the Library creates a demand for a new edifice to contain it, and especially to make it safe, — a want which, for the sake of theological learning in our country, ought not long to exist. There is great need, too, of a new Chapel for the Sabbath worship, and for public occasions like this, that we may not be compelled, as now, to meet in tabernacles.

Nor can we hope now, as in the beginning, to find a few men of princely means and spirit, who will do whatever may be needed. The Institution must lean on its Alumni, and on

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[1] Besides Mr. and Mrs. Norris, whose deaths are mentioned in the text, Mr. Abbot died in April, 1812, and Madam Phillips in October, of the same year.

the churches to which they minister, and thus reach the heart of the Christian public generally; so that in gifts from the living, and bequests from the dying, that love every good cause, it may be habitually remembered.

While so many are here to-day, gratefully commemorating the past in its history, let us hope they will rejoice to do something toward providing for the future. As you will be, and ought to be, watchful over the faith here, so fail not to watch over the funds,—as ready to supply all defects in the one as in the other,—and praying with us that both may abound to the glory of God in his service for the world.[1]

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[1] As these pages may fall into the hands of some persons who will desire a more detailed statements of our *wants*, we add a few paragraphs here.

The need of a new *Chapel* cannot be so well stated as felt. It is the need which every flourishing congregation feels when its numbers exceed the sittings which it can provide. With the gradual accession of families interested in the Seminary, who are anxious to worship with us, and the steady increase of students, both in the Seminary and Academy, our Chapel is now uncomfortably crowded. Yet there are strong reasons for wishing to increase the attendance instead of diminishing it. The influence of a larger and more miscellaneous congregation upon the style and spirit of the preaching here is especially desirable; and the more our Sabbath assemblies can be divested of a scholastic aspect and feeling, and made to resemble the other churches of the land, so much the more closely shall we be identified with every part of the work in which the Christian public may be engaged. But neither the worshippers here nor the Corporation have the means of erecting a new sanctuary, and this want must continue to press us more and more, till the hand of benevolence shall relieve us.

The demand for a new *Library Edifice* is becoming more obvious every year, and must very soon be imperative. No care can make our invaluable collection of books safe in the present building. Every precaution against fire is used, and a heavy Insurance kept; but there are rare and costly works here which could not be replaced if lost; and the value of the Library greatly exceeds any amount that can be insured upon it. No scholar, who is acquainted with the contents of the alcoves, could hear of their destruction without a pang of sorrow. But, more than this, the library will soon require a *larger* as well as a more safe repository. It is increasing by gift and pur-

Rev. Jonathan French, Pastor of the South Church, in Andover, was a personal friend of the Phillips family,

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chase now at the rate of about 500 volumes yearly. Every alcove is already filled; nearly all the space that can be occupied by temporary shelves is taken up, and a very short period more will make it impossible to preserve any proper order and taste in the arrangement of such works as may be procured.

We must, therefore, as soon as possible, erect a thoroughly fire-proof building, large enough not only for the present, but for the prospective, Library; and we must continue to remind our friends that our only hope of accomplishing this great object is in their liberality.

But the need of new *Beneficiary Endowments* here is, if possible, still more pressing, though not more prominent. Five years ago there were less than fifty needy students in the Seminary, and the scholarships and other beneficiary funds enabled us to aid them liberally. Now there are at least seventy, and the number is every year increasing. These young men, about three-quarters of the whole number, come here, in many cases in debt, relying on the Education Society, and our grants, as their chief pecuniary resources. We can help the larger numbers by diminishing the amount to each individual; but must we do this? — ought we to do it? Shall we not rather appeal to the churches in the students' behalf? We indulge the hope that churches and individuals will be interested in reinforcing us at this point, both by donations and legacies, as they have, in fact, already begun to do. We desire, especially, now, to secure the endowment of at least forty *Scholarships*, of $1000 each, the income of which shall be annually given to the several incumbents; and until this, or something equivalent in some other form, shall be obtained, we must every year commend the current necessities of our young men to the hearts of all who would not see them utterly disheartened and crushed in their course.

Should any reader of these pages, or his friends, desire to make us a bequest for this object in his will, if he cannot earlier help us, we subjoin a brief form for such a legacy:

"I give and bequeath to the Trustees of Phillips Academy, at Andover, Mass., the sum of one thousand dollars in trust, for the founding of a Scholarship in the Theological Seminary under their care; the principal of said sum to be safely invested by said Trustees, and the income thereof only appropriated, under their direction, for the support of worthy indigent students in said Seminary."

and especially of Samuel Phillips, jun., the projector of the Academy, of which Institution Mr. French was one of the original Trustees. He was also the pastor and friend of Samuel Abbot, one of the Founders of the Theological Seminary. These relations to the Institution, and its founders and patrons, as well as his interest in theological education, led him to act an important part in the establishment of the Theological Seminary. It was suitable, therefore, that he should receive an appropriate notice at this anniversary, in connection with Mr. Abbot.

The Rev. Dr. Stearns, President of Amherst College, a grandson of Mr. French, was requested to prepare and give this notice; and, though burdened with other duties and engagements, he consented to perform the service.

Dr. Stearns having been called upon by the President, after some preliminary remarks in regard to the parentage, early life, collegiate studies, and professional labors of Mr. French, thus continued his

ADDRESS.

—— But it is time to speak more directly of the agency he may have had in the establishment of this Seminary. Mr. French was settled in Andover in 1772. Phillips Academy was established in 1778. The original Founders were Messrs. Samuel and John Phillips. They were greatly stimulated to this work, and assisted in it, by Samuel Phillips, jun., afterwards Lieutenant-Governor of the Commonwealth. Samuel Phillips, jun., and Mr. French, were classmates and intimate friends in Harvard College, and it was probably in consequence of this friendship that Mr. French was introduced to the South Parish in Andover, and was persuaded to abandon a missionary work among the Indians which he had con-

templated, and become the pastor of that people. Mr. French's predecessor in Andover was the father of Messrs. Samuel and John Phillips, and the grandfather of Samuel Phillips, junior. These circumstances brought him into intimate relations to the Phillips family, for the several members of which he had the greatest respect and affection.

An anecdote often related to me by my grandmother French's maiden sister, Miss Ruth Richards, who died about twenty years ago, in extreme old age, and who, during nearly the whole of Mr. French's residence in Andover, was a member of his household, illustrates something of the generous friendship which existed between the classmates. It was a period soon after the Revolution, when the ancient habits of official rank and respect had not ceased to be particularly observed. Mr. French was pastor of the church in Andover. Mr. Phillips was the Lieutenant-Governor of the Commonwealth. They were accustomed to ride on horseback together, both within and without the parish precincts. On the principle of the apostle, "in honor preferring one another," Mr. French insisted on giving Mr. Phillips the right hand, as he was Governor of the State, and Mr. Phillips insisted that the position of honor belonged to Mr. French, as he was minister of the Parish. The friendly contention was finally adjusted by compromise, that the minister should consent to take the precedence in Andover, and the Governor in the rest of the Commonwealth.

In establishing the Academy, I am not aware that Mr. French had any other agency than what would naturally result, through consultation and coöperation, from his position and relations to the founders, and the deep interest he must take in an Institution of this character, especially when put into operation in the heart of his own parish.

He was one of the Trustees from the beginning. The students formed a part of his regular Sabbath congregation. They were required by their teachers to repeat the outlines of the sermons on Monday morning. Besides this, Mr. French

was in the habit, after about 1792, of preaching often in the Academy, and giving to its members regular theological instruction, for which services a small salary was paid him from the funds of the Institution.

It was manifestly the design of the Phillipses, if not from the outset, yet certainly from an early period, not merely to encourage the education of youth generally, but especially of young men of serious dispositions, who might in the end become worthy candidates for the Christian ministry.

Whether either of the Phillipses had or had not in his own mind any foreshadowings of such a Theological School as that here established on Andover Hill, I am not informed. But there is full evidence that the Institution, in its grand outlines, was present to the mind of Mr. French as early as 1778, the very year in which the Academy was founded, and twenty-nine years before the Seminary started into being. The evidence is found in a letter from Mr. French, published in the Boston Recorder of June 8, 1827, forty-nine years after it was written. It is thus introduced:

"*Honor to Whom Honor.*"

"Messrs. Editors: In looking over some papers, a few days since, I accidentally came across a letter of the Rev. Jonathan French, of Andover, Mass., to Hon. Nathaniel Niles, of Vermont, which was written in 1778. The following is an extract which will be an interesting document to all the friends of the Andover Theological Seminary.

"'Our friend Phillips is become a neighbor, (he here refers to Samuel Phillips, junior). He lives in a house near by, which was purchased, together with another house and two farms, by his father and uncle at Exeter, for the purpose of supporting a free school or an academy, which they are founding in this place. They have appropriated a generous sum as a fund for this purpose. The school-house is already erected, and the seminary, it is supposed, will open in about

a month from this time. A plan of the school — I mean of the regulations, the branches of literature to be taught in it, etc. — I may sometime or other, perhaps, transmit to you. I make no doubt you will be pleased with it.

"'The school has suggested a thought which I have often revolved in my mind. What if some enterprising pious genius should rise up, and set on foot a subscription for founding a Theological Academy? Suppose the plan well concerted; and *engaged*, as well as *engaging* persons should convey the subscription about, and procure signers, till a sufficient sum be subscribed to raise a building in some central part of the country, sufficient to contain a number of students about equal to the number who annually devote themselves to the study of divinity, and sufficient to provide a handsome support to a president.

"'The students should be such only as have been graduated at some college, or are otherwise qualified to enter upon the study of divinity; should tarry three years at the academy, and be boarded in common. None should be allowed to enter but persons of sobriety and good morals. The president should be the first in the land for good principles, learning and piety, — if to be had, — the best of libraries for the purpose be procured, and a whole course of Divinity be studied, and everything practicable, that may assist to qualify young gentlemen for the work of the ministry, be taught, etc., etc. Are there not affluent and charitable enough to promote such a design? and would not such a plan, under the smiles of Heaven, be likely to revive and continue the purity of doctrines, and furnish the churches in this land with the ablest ministers of Jesus Christ, in spite of all opposers? But you know my genius is rather to frame plans than to execute. This, however, I do not mean as a plan, but only a hint at a plan, or a thought that might be improved into a plan, — the most serviceable in the cause of religion of anything, perhaps, ever set on foot in this or any other country. I wish the thought may be remembered if I should come to see you, for I have

really meditated a visit, if I can overcome * * and procure a change with Br. Judson.

"'Your friend and brother,

"'JONATHAN FRENCH.'"

During a considerable portion of his ministry, Mr. French sustained a *quasi* theological school in his own family. It also appears that in the "Historical Sketch," delivered by Dr. Pearson at the opening of the Seminary, the Academy is spoken of as "the radix of the Seminary," and that the school of Mr. French is referred to as "agreeable to the principal design of the founders, and *the express object of the fund* for the support of students in theology."

This is in accordance with that clause in the will of Dr. John Phillips which provides for the assistance of students in the study of Divinity, under the direction of some "eminent Calvinistic minister of the gospel, till a Theological Professor should be employed in one or both of the foremen-tioned academies" (namely, Andover and Exeter).

Mr. Phillips contemplated the employing of a regular theological professor in the Academy, as soon as the income of his endowment for the purpose would allow of it.

It appears from the correspondence which followed, that Mr. French was designated by him for this place, with the intention that he should receive compensation for his services from the funds of the Academy. It appears further, that Mr. French soon after entered upon his duties as provisional Professor, and continued in that office till the Theological Seminary was started; that he received £10 the first year, and that the sum was increased from time to time, till it rose to $80 in 1807.

"The Constitution and Statutes of the Theological Seminary," says the Report on Deeds and Donations which was adopted by the Trustees in 1856, "as established by the founders, Samuel Abbot, Esq., and Madam Phillips, and John Phillips, Esq., were all composed by Mr. Abbot's privy coun-

cil, as he termed it, in conference with himself, sentence by sentence, as were also his several wills, devising legacies to the Institution.

"This council consisted of Dr. E. Pearson, Rev. Jonathan French, and Samuel Farrar, Esquire; and from the commencement of Mr. Abbot's efforts to establish an Institution here, no important step was ever taken in the disposal of his property without full consultation with them." [1]

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[1] Samuel Abbot, Esq., was born in Andover, in 1730, and died April 30, 1812. During middle life he was a successful merchant in Boston. His latter years, after retiring from business, were spent in Andover. His property was large, and his heart larger. He was in the habit of giving generous sums for the benefit of his native town, and for other important objects. Among other acts of benevolence he contributed to the education of several young men at Harvard College, and bestowed thousands of dollars in charity to ministers of the Gospel. Besides the $20,000 given to found the Abbot Professorship, he made the Seminary his residuary legatee, by which means, after some legal obstacles had been removed, the Institution came into possession of lands, buildings, stocks, etc., valued at about $75,000.

Mr. Abbot was a man of humble pretensions and sterling worth. Devout, conscientious, upright and equable in his religion, he was distinguished for self-government, charity in speech, great prudence in all his acts and dealings, and a large spirit of Christian benevolence. He had long taken a deep interest in the education of ministers of the Gospel. At first his charities for this object had begun to flow towards Harvard, but in process of time he had seen reasons to change their direction. Who first suggested to him the idea of a large establishment for the education of Theological Students cannot now, perhaps, be ascertained. He used to say *it was the Spirit of God;* a position which need not be questioned, whether human agency was or was not employed in the matter. After the founding of the Institution, he became more and more deeply interested in it. He made it an object of constant prayer, and used the strictest economy in all his expenses, that he might bestow his savings upon it. As he had no children, he adopted the Seminary for the outflow of his pious parental affections, and made it his heir. In theological opinion he was accustomed to say that he was a "middle man" — meaning, according to the language of the times, that he did not go to the extremes of Hopkinsianism on the one hand, and was no Arminian on the other; but, like

This council had much to do in modifying and moulding the Statutes, and especially in constructing the Creed of the Associate Founders, so as to render it unexceptionable to all concerned, and a ground of union between the Hopkinsian interest at Newburyport and the older Calvinism at Andover. In bringing about this result, and securing the amalgamation of the two parties, Dr. Pearson took a prominent part, and made, for the purpose, as has been stated by the Hon. Josiah Quincy, more than thirty journeys from Andover to Newburyport.

Mr. French, on the other hand, looked upon the contemplated union with considerable distrust, partly from his dislike to some of the extreme Hopkinsian views, which were made prominent at the time, partly from a natural distrust as to the influence upon the interests of his own parish, of the introduction of this new element into it, and partly, perhaps, from the sacrifice, which the union involved, of some of his favorite plans in reference to the appointment of the first Professor on the Abbot foundation. Mr. French, however, cheerfully surrendered all his personal preferences and feelings, and set aside his misgivings for the sake of what he supposed to be a great public interest in the building up of Christ's kingdom. He accordingly voted for the union, in common with the rest of the Andover Trustees, — Dr. Dana, of Newburyport, only excepted.

From the part taken by Mr. French in the establishment of the Seminary, his theological views have become a question of no small interest. They have been variously represented by persons who never knew him thoroughly, or who, owing to the position of parties about the time of his death and af-

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his pastor and the Phillipses, was a Calvinist after the model of the Assembly's Shorter Catechism. Mr. Abbot was the intimate personal friend of Mr. French, as well as his parishioner. He placed in him an almost unbounded confidence, conferred with him habitually in the bestowment of his charities, and made him a special counsellor in all his acts of beneficence towards the Seminary.

terwards, and to other circumstances, might easily be led into error concerning him. There was a certain vague impression apparent in the minds of some, chiefly in or about the Seminary, when I was a member of it, now more than a quarter of a century ago, that the entire soundness of Mr. French's orthodoxy might be questioned. It was insinuated rather than affirmed that he probably had Arminian tendencies; that practically he encouraged sinners to "wait on God" in the use of means, instead of insisting on immediate repentance; and it has quite recently been stated by the biographer of Dr. Justin Edwards, Mr. French's successor, that until Mr. Edwards's settlement, evidence of regeneration had never been required in the church as a necessary qualification for membership. But I am sure that all intimations and impressions of this character were unfounded.

Popular and practical, rather than metaphysical, in his preaching, Mr. French was yet discriminating, uniform, consistent, and unmistakable in his statements of doctrines. He was a mild but decided Calvinist. Not a high, rigid Calvinist on the one hand, pushing peculiarities to extremes; not a semi-Calvinist, nor a moderate Calvinist — in any sense of the word *moderate* which implies *laxity*, — but an orthodox Calvinist of the early New England stamp. He was not an Arminian. He had no Arminian tendencies. His aversion to that system was strong and intelligent, though in common with most of the Calvinists of that day, he was accustomed to exchange occasionally with such Trinitarian Arminians as Dr. Symmes, of the North Parish in Andover, and Dr. Cummings, of Billerica, as well as with the Hopkinsian preachers of the time.

Hopkinsianism early attracted his attention, but failed to secure his entire approval. Some of its tenets, which were pushed to an extreme during the latter part of his ministry, were regarded with strong aversion by him; particularly that God had predestinated the wickedness of the wicked, and their destruction, not by way of permission of moral evil, as

incidental to his system, but in the same manner as He had predestinated the righteousness of the righteous, and their salvation; — that "a person must be willing to be damned, in order to be saved;" — that, as all the works of unregenerate men are an abomination to God, "the sinner should not be encouraged to use means for his own conversion," etc. He also distrusted the tendency of some of the Hopkinsian positions, and used to say to Dr. Emmons, who was his brother-in-law, and with whom he had much pleasant intercourse, and free theological discussion: "You are so anxious to avoid Arminianism, that you go clear round and fall into it on the other side of the circle." Still, Mr. French was not an embittered dissentient from the Hopkinsians of his day, but freely exchanged with them, and often defended their candidates before ordaining councils.[1]

Mr. French died suddenly, July 28, 1809, within about a year after the Seminary was opened, and before he had time to become fully known to the new comers.

I think myself happy — personalities apart — after the lapse of half a century, in having the opportunity to exhibit some-

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[1] In the manuscript report which Dr. Stearns has furnished of his speech, he adduces in favor of these views of the character and theology of Mr. French, first, the testimony of persons who knew him well, such as Rev. Mr. Reynolds, Rev. Micah Stone, Hon. Josiah Quincy, senior, Rev. Dr. French, of Northampton, N. H., his own father the late Rev. Mr. Stearns, of Bedford, who was Mr. French's pupil in theology, as well as his son-in-law, and Esquire Farrar, and Dea. Newman, of Andover; and secondly, quotations at length from his manuscript sermons, showing his views in regard to "Regeneration," the "Power of the Spirit," the "Way to be Saved and the use of Means," "Immediate Repentance," that "Inability consists in indisposition," "Qualifications for the Lord's Supper," and "Justification." The evidences thus obtained abundantly illustrate the views which Dr. Stearns has taken of the character and theological opinions of Mr. French. The entire manuscript is highly interesting and valuable; and yet a just regard to symmetry and proportion would not permit the publication of the whole of it in the record of this anniversary.

thing of the character—placing it as I believe he would have it placed—of an able, earnest, laborious, and faithful minister of Christ, and one who bore an important part in the establishment of an Institution which must be considered as among the greatest blessings which God has bestowed upon the church of modern days.

To illustrate the contrast between the ceremonies of inaugurating a Professor, as witnessed in the morning, and half a century before, the President here humorously called up the Principal of the Academy, Samuel H. Taylor, LL.D., to recite Dr. Pearson's Latin formulary, used on the occasion of Professor Stuart's induction to the chair of Sacred Literature, February 28, 1810. Mr. Taylor was directed to give an elegant translation of the paragraphs as he proceeded, but on responding to the call suggested that so learned an audience must be supposed capable of making the translation for themselves. This vestige of the olden times commences, as the Professor elect concludes his reading of the prescribed creed:

"Domine Reverende. Symbolum et Promissa, modò repetita, proximo sunt tibi subscribenda.

Curatores, Senatusque Academicus, Viri Honorandi admodum ac Reverendi, omnibus, quae in Constitutione Statutisque Conditorum postulantur, tandem aliquando peractis; quid restat, nisi Professor electus et comprobatus, pro more Institutionis Theologicæ nostræ, extemplo renuncietur?

Placeatne Domini?

Pro auctoritate mihi commissa, te Reverende Moses Stuart, Literarum Sacrarum Professorem Consociatum in Academia Theologica nostra publicè renuncio; rituque solenni insuper tibi do et concedo insignia omnia, jura, et privilegia, honores

ac dignitates, quæ ad munus istiusmodi pertinent, aut pertinere debent.

Oratio inauguralis tua, Domine Reverende Professor, nunc expectatur. Sacrum in hoc rostrum, si placeat, ascende.

At the close of this interlude, Dr. Francis Wayland, late President of Brown University, rose at the call of the Chair, and paid a tribute to Professor Stuart, his beloved teacher and friend, in the ensuing

ADDRESS.

You desire me, Mr. President, to speak of the character and services of the late Professor Stuart. It would be impossible for me here to speak on any other subject. Since my arrival in Andover, after an absence of thirty or forty years, I can think of no one else. There were other great and venerable men who occupied the chairs of instruction while I enjoyed the benefits of this Institution; but Moses Stuart was my only teacher, for I left at the close of the first year, and his name is associated with all my recollections of Andover, as that of no other man can be. As I look around me, he is ever present to my mind's eye. I see his long Indian lope as he strode over the old plank-walk, on his way to the recitation room; I there gaze upon that "bending lip that upward curled, and eye that seemed to scorn the world;" I hear the tones of that voice, which more than almost any other that I remember, seemed to open a way from the heart of the speaker to that of the hearer. I hear that laugh in sportiveness, or exultation, or defiance. I hear and see all this, as though it were but yesterday that I sat at his feet, and drank in instruction from his lips.

I well remember my first introduction to the man to whom I owe so much. It occurred in the stage coach, between Bos-

ton and Andover, when I was coming to enter the Seminary. Professor Stuart and the late Rev. Sereno Dwight, were among the passengers. The conversation between these two eminent men turned mainly on the Unitarian controversy, which was then occupying a large share of the public attention. It was well worth a journey to Andover to witness the movement of Professor Stuart's mind upon this question. While he spoke with the highest respect of the talents and learning of those from whom he differed, the unshaken, elastic, and joyous confidence with which he held the truth which he believed stirred your mind like the sound of a trumpet. He was ready at any moment to enter upon the controversy, and carry it to the utmost limits of exegetical inquiry. All he wanted was a fair field and no favor. All he wished for was the triumph of truth, and he was ready at any time to surrender this, or any religious belief which he held, if he could not, on the acknowledged principles of interpretation, show that it was taught in the Holy Scriptures. He had examined the New Testament for himself, he knew what it taught, and he panted for a fit occasion of entering into the conflict for the truth that he believed. I could compare him to nothing but Job's war-horse, "He saith among the trumpets, ha! ha! and he smelleth the battle afar off, the thunder of the captains and the shouting." But in the midst of this exultant confidence in what he believed to be true, there was not the remotest trace of malice or unkindness; on the contrary, the tone of his mind was joyous and even sportive. In the midst of this conversation, it chanced that we passed a spot where an excavation had been made on the side of the road, and some boulders of iron ore which were exposed had become discolored by oxidation. He turned to Mr. Dwight, and remarked: "You see, Brother Dwight, that we use iron ox-hides here."

If I rightly estimate Professor Stuart, it was not in the more ordinary elements of mental character that he so much differed from other men. Like other men of decided ability, he was endowed with large power of acquisition, great acute-

ness, wide generalization, a very retentive memory, and unusual soundness of judgment. It was not, however, to his preëminence in these, that he owed his power. That which above all things else made him what he was, was an intense, unflagging, exhaustless earnestness, which obliged every faculty to seize with its whole power on every subject presented to it. His motto was *totus in illis*, and no man ever exemplified it more perfectly in every pursuit of his life. No matter whether the subject were great or small, if he thought upon it at all, it was with an absorbing interest. Connected with this were, instinctive exultation in success, and mortification at even the fear of failure. He could not be satisfied with anything that he had done, unless he had done it as well as he could. To fail, after he had done all in his power to secure success, troubled him, whether in his garden, on his farm, or in his study. I well remember that on one occasion he needed a little assistance in getting in his hay, and indicated to his class that he would be gratified if some of us would help him for an hour or two. There was, of course, a general turn out. The crop was a sorry one, and as I was raking near him, I intimated to him something of the kind. I shall never forget his reply. "Bah! was there ever climate and soil like this! Manure the land as much as you will, it all leaches through this gravel, and very soon not a trace of it can be seen. If you plant early, everything is liable to be cut off by the late frosts of spring. If you plant late, your crop is destroyed by the early frosts of autumn. If you escape these, the burning sun of summer scorches your crop, and it perishes by heat and drought. If none of these evils overtake you, clouds of insects eat up your crop, and what the caterpillar leaves the canker-worm devours." Spoken in his deliberate and solemn utterance, I could compare it to nothing but the maledictions of one of the old prophets. I trust that both the climate and soil of this hill of Zion have improved since I last raked hay here in Professor Stuart's meadow.

The full tide of this earnestness was, however, reserved

for the investigation and discovery of truth, as it is revealed to us in the Scriptures. To this, every available hour of his life was consecrated. No earthly pleasure would have weighed with him for a moment, in comparison with the joy of throwing some new light upon a passage of the word of God. For this he labored, for this he prayed, for this he lived; and one of the most animating views which he enjoyed of heaven was, that there he should know all divine truth with a spirit unclouded and unembarrassed by the imperfections of sense.

We should have a very inadequate idea of the earnestness of his love of truth, did we not remember the difficulties which it encountered. Professor Stuart was through life a confirmed invalid, the victim of incessant dyspepsia, and of unconquerable sleeplessness. He was enabled to devote to study but three hours a day, and these were granted to him only on the condition that he consumed almost all the remaining hours in the struggle against disease. His sleep was always broken and interrupted, and if he spent an additional hour in study, he could not sleep at all. When the brief period of study was completed he devoted himself to exercise, reading of books bearing upon his studies, as travels, reviews, etc., or in conversing with his pupils. It was with so imperfect a physical organization that his intellectual triumphs were achieved. Most men would have considered high effort under such circumstances an impossibility, and relinquished the attempt in utter despair.

I have spoken of Professor Stuart as endowed with great accuracy of judgment. Here I ought, perhaps, to add a word of explanation. Like men of his strongly nervous temperament, the action of his mind was rapid, and his impromptu opinions were frequently erroneous. But when he gave himself time, and really did justice to himself, few men were, in fact, more reliable. This was in part the result of his large and varied knowledge, and extensive observation, but more than all, of the noble unselfishness of his nature. I remem-

ber to have heard it remarked, that at the Convention, some forty years since, for the alteration of the constitution of this State, when the question was agitated whether the laws for the support of religion, which created an invidious distinction in favor of Congregationalism, should be abolished; nearly all the oldest and wisest of the orthodox clergy strongly resisted any change. Professor Stuart, almost alone, opposed them manfully, and in so doing suffered somewhat for a time in the estimation of his brethren. He declared that the State had no right to interfere in the matter of religion, and that Congregationalists possessed no rights whatever which they ought not to share equally with Christians of every other denomination. After the lapse of a few years, every one was convinced that he was right, his elder brethren became converts to his opinion, and no one doubted then as to the far-seeing wisdom of Mr. Stuart.

It however becomes me more especially to speak of Professor Stuart as an instructor. It has been my good fortune, during the latter part of my student-life, to enjoy the instructions of two very eminent men. One yet lives, and, at the age of nearly fourscore and ten, with his eye not dim, though his bodily force is abated, still presides over the institution of which for more than half a century he has been the most distinguished ornament. Clarum et venerabile nomen! Long may he live to adorn and bless humanity, and temper the brilliancy of eminent ability, with the mild lustre of every Christian virtue.

The other was Moses Stuart, whose name for so many years was a tower of strength in this Institution. If I do not misjudge, he was one of the most remarkable teachers of his age. His acquaintance with his subject in the class-room was comprehensive and minute. There was no sacrifice in his power which he did not rejoice to make, if by it he could promote the progress of his pupils. It seemed as if all that he asked of us was, that we should aid him in his efforts to confer upon us the greatest amount of benefit. He allowed

and encouraged the largest freedom of inquiry in the recitation room, and was never impatient of any questioning if the object of it was either to elicit truth or detect error. The spirit which animated his class was that of a company of well educated young men, earnestly engaged in ascertaining the meaning of the word of God, under the guidance of one who had made every sentence and every word in the original languages the object of special and successful study.

This alone would have been sufficient to place Moses Stuart in the first class of instructors. But to this he added a power of arousing enthusiasm such as I have never elsewhere seen. The burning earnestness of his own spirit kindled to a flame everything that came into contact with it. We saw the exultation which brightened his eye and irradiated his whole countenance, if he had discovered some new use of Vaf conversive which threw light upon a phrase of the Old Testament, or, if by some law of the Greek article a saying of Jesus could be rendered more definite and precise, and we all shared in his joy. We caught his spirit, and felt that life was valuable for little else than to explain to men the teachings of the well beloved Son of God. If any one of us had barely possessed the means sufficient to buy a coat, or to buy a lexicon, I do not believe that a man of us would for a moment have hesitated. The old coat would have been called upon for another year's service, and the student would have gloried over his Schleusner, as one that findeth great spoil. It seemed as though, in his class-room, we became acquainted with all the learned and good of the past and the present; we entered into and we shared their labors; we were co-workers with them and with our teacher, who was the medium of intercourse between us and them. We hung upon his lips in the class-room. We coveted his sayings in his walks or at the fire-side, and any one of us was rich for a week, who could report his *obiter dicta*, ever replete with wit, learning, and generous, soul-stirring enthusiasm.

With all this love of inquiry, his discipline in the recitation

room was strict and exacting. He expected every man to be like himself, *totus in illis*, and his expectation was rarely disappointed. His reverence for the word of God was deep and all-pervading. I remember but one instance under his teaching of what seemed to be a trifling with the word of God. The offender, who was odd, opinionated, and constitutionally wanting in reverence, had read an essay which seemed intended to create a laugh. The rebuke which he received was such that we all quailed in our seats. I fancy that many years elapsed before such an experiment was attempted in his lecture-room again. I do not know that I can better illustrate the effect of his teaching upon his pupils, than by stating my own experience in a single particular. My acquaintance with Professor Stuart continued until his death. He always treated me with particular kindness, and was frequently a guest at my house. He invariably addressed me, after my settlement in the ministry, as "brother." I, however, could never reciprocate it. I could no more have called him brother than I could have thus addressed my own venerated father.

Speaking of the kindness of Professor Stuart recalls another subject to which I ask leave here in this presence to make an allusion. I came here from what was then considered a distant part of the country, wholly unknown, and as some of you may have heard, was then, and ever have been, a Baptist. Until I came here, there was not an individual in Andover whom I had ever seen. The lines which distinguished the denominations of Christians from each other were more distinctly visible then than now. Under these circumstances, the question may be asked, was I here treated with entire impartiality? I feel bound to answer it with truth, and I must say that I think now, and I thought then, that I was not treated with strict impartiality. I think that because I was a stranger and a member of another denomination, I was treated with a degree of kindness to which I had not the shadow of a claim, and which it would be base in me, did I not here, in this public manner, thankfully acknowledge. I

hope I have not forgotten the lesson, and I think I see faces in this assembly who would testify, that, under other circumstances, I have delighted to put it in practice. I need hardly add that this partiality has continued unabated to the present moment, or I should not have been requested, in the presence of such men as I see before me here, to speak in commemoration of my instructor and friend.

If now we turn for a few moments to the services of Professor Stuart, we must, first of all, remember the circumstances under which his career commenced. It was at a time when the question was contemptuously asked, "Who reads an American book?" Hardly an American author had ever been republished in Europe. There were among us very few scholars, and there was here none of the apparatus by which scholarship is made. There was not an institution in the United States that possessed what could be properly termed a respectable library. He went forth alone to his great work, with the sentiment of Bacon in his heart, *aut viam inveniam, aut faciam.* He made his own grammars. He published his own Chrestomathy; he gave to the world commentaries of which any country may be proud, while his contributions to sacred literature in separate treatises and in periodicals would almost make a library of themselves.

To this let us add the impression which he produced on his classes. For nearly forty years a company of young men annually left this Institution, imbued with his spirit, zealous in the pursuit of all good learning, and especially of biblical science, and they were dispersed over every State in the Union. Of these a large portion have attained the highest eminence in the studies to which he introduced them. Sir Humphrey Davy, when complimented on his discoveries, replied, that the greatest discovery he had ever made, was that of the genius of Michael Faraday. So Moses Stuart, by generously fostering eminent talent in his own department, has raised up for the church some of its brightest ornaments, and has given to biblical learning a place in this country second

to none in the Anglo-Saxon nation. Great Britain, at the present day, can, I think, show nothing that can compare with the Seminary at Andover, and the scholars whom Andover has nourished. It is said, I know, by way of depreciating the merits of Professor Stuart, that in their several departments many of his pupils have surpassed him in depth of scholarship and accuracy of research. Be it so; but who taught them to surpass him? Be it so, but who marked out the road, and levelled the forest, and established the grade, and laid the rails, on which we now travel so easily? What does it detract from the glory of Columbus, that it took him sixty or seventy days to cross the Atlantic, which we cross in ten? If he had not shown us the way, we should never have crossed it at all.

And then, again, remember the effect of his teaching on Theological Seminaries. From Andover all the institutions in New England and the Northern States have had their origin. Their teachers of theology and rhetoric might be sought for elsewhere, but for teachers in sacred literature and interpretation they are almost all indebted to the instructions of Professor Stuart. On the work of Missions his influence has been hardly less decisive. The Scriptures have been translated by American missionaries into the languages of uncounted millions, and their translators learned the science of interpretation from the lips of our venerated master, and at every stage of their progress received his encouragement, advice, and assistance.

Nor is it to sacred literature alone that the benign influence of Professor Stuart's precept and example have extended. When he commenced his labors here, classical literature was at its lowest ebb in this country. It used to be mentioned, when I was a student in yonder old building, that a tutor of one of our New England colleges, at Mr. Stuart's recitation, came to a pause in declining a Greek noun of the first declension. Professor Stuart's labors had continued here but a very few years, before a new spirit was breathed into the classical

instruction of every college in New England. When a Tutor or a Professor of Languages was needed in any college, there was but one course suggested, "Send for a man from Andover." His spirit was thus breathed into all our institutions of learning, and his influence in this respect may be fairly measured by contrasting the study of the classics forty years ago with what it is on this 5th of August, 1858.

If, then, we would estimate the labors of Moses Stuart, labors performed amidst sickness, and pain, and weariness, and sleeplessness, we must begin by spreading before us his grammars, commentaries, and various works on hermeneutics, in Greek and Hebrew, with its cognate languages. Upon them we will place the love of the original study of the Bible, which he diffused over the ministry of every denomination in this country. Upon this we will place his influence upon the establishment of Theological Seminaries. Upon this we will place the aid which he has rendered to those who have translated the oracles of God into the languages of the heathen. Upon this we will place the progress in classical learning which has been inaugurated under his auspices. And having thus raised our monument, we will encircle it with a wreath, on which shall be inscribed the names of those eminent biblical scholars, the living and the dead, who have placed themselves, *primi inter pares*, among the biblical scholars of the world, and who owe their first and best impulses to the example and encouragement of our master. Having done this I will ask you, and all of you, to say who of the present age has raised for himself a prouder, a more glorious, a more perennial monument. And when the history of biblical learning in this country shall be written, and the names of those who have done worthily shall shine in letters of light, who can doubt that the first place on that roll will, by universal consent, be inscribed with the name of MOSES STUART?

While Dr. Wayland was in the full glow of his eulogy, a sheet still damp from the press in Boston was

handed to the President, by his friend, Alpheus Hardy, Esq., — a Trustee of the Institution, — who had just arrived in the train; and the excited looks, and movements, and hurried whisperings of one and another near the chair, showed that there were tidings of some great event. As the vague tremor ran like an electric thrill from seat to seat, each one half hearing or guessing the news, Dr. Wayland concluded, and the President immediately rose and said:

It will be recollected that at the meeting last evening, Dr. Budington spoke of Dr. Morse and the great submarine enterprise in which his son is engaged. We little thought then that this anniversary would be distinguished by the consummation of that great undertaking; * *

Instantly, at this announcement, without waiting for details, the multitudes present interrupted him, with such a tumult of cheers, shouts, clapping of hands, pounding of tables, swinging of hats, waving of handkerchiefs, and other demonstrations of uncontrollable excitement, as is seldom witnessed.

As soon as a moment's calm could be secured, the President read to the agitated and wondering crowd from the Boston Evening Journal:

THE ATLANTIC CABLE

SUCCESSFULLY LAID!

THE COMMUNICATION PERFECT!

ARRIVAL OF THE NIAGARA AT TRINITY BAY!

LETTER FROM CYRUS W. FIELD.

Telegraph Office of Associated Press,
Boston, August 5.

We have a dispatch from Trinity Bay, announcing the ar-

rival of the Niagara at that place, and a dispatch confirming the successful laying of the cable, and that messages are now being received.

TRINITY BAY, August 5.

To the Associated Press:

The Atlantic Telegraph fleet sailed from Queenstown on Saturday, July 17th, met at mid-ocean on Wednesday the 28th, made the splice at 1 P. M. on Thursday, the 29th, and then separated, the Agamemnon and the Valorous bound to Valentia, Ireland, and the Niagara and Gorgon for this place, where they arrived yesterday, and this morning the end of the cable will be landed. It is sixteen hundred and ninety-eight nautical, or nineteen hundred and fifty statute miles, from the Telegraph House at the head of Valentia Harbor to the Telegraph House, Bay of Bulls, Trinity Bay; and for more than two-thirds of this distance the water is over two miles in depth. The cable has been paid out from the Agamemnon at about the same speed as from the Niagara. The electrical signals sent and received through the whole cable are perfect. The machinery for paying out the cable worked in the most satisfactory manner, and was not stopped for a single moment from the time the splice was made until we arrived here.

Captain Hudson, Messrs. Everett and Woodhouse, the engineers, the electricians and officers of the ships, and, in fact, every man on board the telegraph fleet, has exerted himself to the utmost to make the expedition successful; and by the blessing of Divine Providence it has been successful.

After the end of the cable is landed and connected with the land line of Telegraph, and the Niagara has discharged some cargo belonging to the Telegraph Company, she will go to St. John's for coals, and then proceed at once to New York.

CYRUS W. FIELD.

Again, and yet again, now, the hearty cheers resounded, long and loud; the eyes of large numbers

were filled with tears of joy. Several persons sprang simultaneously upon the stage to speak. Dr. Hawes said he must be allowed a word, for he was too full to keep silent. Rev. Rufus W. Clark, of Brooklyn, the home of Captain Hudson, proposed that we solemnly dedicate the Cable to the work of evangelizing the world. Dr. William Adams repeated a remark made by him the previous evening, after the address of Dr. Budington, that he had from the first been in the confidence of Mr. Field, whose parting request, as well as Captain Hudson's, was that he would pray for the success of the undertaking, as a great religious auxiliary; so that it might reasonably be claimed that prayer had achieved the work.

Amid these hurried utterances on every hand, the call was repeatedly heard from different parts of the assembly, for united *praise* and *prayer;* and in the chaos of glad and grateful emotions, at the request of the chair, the vast assembly — under the lead of Dr. S. L. Pomroy — sang together the Doxology:

"Praise God from whom all blessings flow," etc.

and also the verse:

"Jesus shall reign where e'er the sun," etc.

Dr. Hawes then offered a brief and fervent prayer; but it was long before — even with these subduing devotions — the excitement could be so far calmed as to admit of resuming the preärranged programme; and so unique was the whole scene thus suddenly enacted — so impressive and touching, as well as cheering — that, while it gave an unexpected interest to the occasion never to be forgotten, both speakers and hearers

afterwards were less inclined to prolong the session. It was even proposed by some to close abruptly at just this point, as the one of highest interest. But other venerated names yet remained to be commemorated, and must not be passed by, even under the influence of such an event, without, at least, a brief notice.

As it had been doubtful whether Dr. Wayland could be present, to give the notice of Professor Stuart, Dr. Milton P. Braman, of Danvers, had been requested also to be in readiness for a call to the service, and we are gratified to insert here the characteristic sketch, which he had written, but was not called upon to deliver.

I have been requested to furnish, upon this occasion, some recollections of the late Professor Stuart; a desire to which I have yielded, not insensible to the difficulty of offering any remarks correspondent with the public impressions of his distinguished character. The invaluable services which this eminent teacher, and author, rendered to that department of instruction, over which he presided in the Theological Seminary, whose fiftieth anniversary we now celebrate; the flood of light which his oral teachings, and numerous publications, have thrown upon the sacred writings, and which have given such an impulse to the cause of biblical literature in this country, are themes upon which all his pupils will ever dwell with grateful remembrance, while there may be great diversity in the powers which they possess to give their feelings adequate expression.

It was my privilege to enjoy, with many others, the instructions of Professor Stuart, when he was in the full height and vigor of his powers; when he combined the enthusiasm of youth, which indeed he never lost, with the ripeness of a mind developed into complete maturity, and enriched with the fruit of years of the most unwearied and successful investigation.

The learning and ability with which he expounded the inspired record may be seen from his numerous publications, by those who never received instruction from his lips, or saw his person; but the interest which he threw over the lecture-room, the power with which he arrested the attention and excited the ardor of his pupils, can be fully appreciated by those only, who were members of the classes which he successively taught. I do not, however, consider myself as restricted to remarks suggested by the relations of instructor and pupil. Any observations which illustrate the peculiarities of his genius and efforts, I conceive to come within the just scope of the occasion.

Among the characteristics by which Professor Stuart was prominently marked was his originality. When he became connected with the Institution, he marked out a course of his own; his plan of study and his methods of investigating the divine oracles were, to a considerable extent, an innovation upon the routine which had been pursued in this country, particularly in the religious denomination with which he was connected. He comprehended at once the many deficiencies of the prevailing methods of biblical interpretation.

The ideal which he formed of the true mode of studying the word of God was a high and well defined one, and he set himself about the task of realizing it, to the utmost extent which his rare ability, and the means within his reach, permitted.

He saw that the German Theologians surpassed all others in the patience and minuteness with which they investigated the languages in which the divine word is written; and to the perusal of their writings he applied himself with the most diligent attention; he caught their spirit; he adopted their methods of severe and wide research; and in due time the rich fruit of his learned inquiries appeared. The letters which Professor Stuart addressed to the late Dr. Channing, with reference to his celebrated sermon preached in Baltimore, first gave him general reputation. The vast reading which they

displayed of authors, almost unknown on this side the water; the keen, critical acumen which they evinced; the power and completeness with which they met the objections to his construction of the controverted scripture passages, upon which he rested the proof of the doctrine which he advocated, were evidence enough how wisely and successfully his studies had been conducted.

The letters produced an instantaneous and powerful sensation. They were given to the public when the attention of all interested, in any degree, in the subject of religion was awake to the controversy which gave occasion to their production, and placed him, at once, at the head of all biblical expositors in the country. The friends of the doctrine which the letters support, were filled with surprise and joy, to see the tenet which was so dear to their hearts, so triumphantly defended against the subtle objections of those who claimed preëminence in the science of sacred exegesis.

The subject on which the letters were written, had recently called forth as able a champion, in Scotland, as had ever undertaken its discussion—Dr. Wardlaw, of Glasgow—a man of remarkable critical sagacity, and among the most distinguished of all theological controversialists. But whoever will institute a comparison between the letters of Professor Stuart to Dr. Channing, and the discourses of Dr. Wardlaw on the Socinian controversy, together with his reply to Mr. Yates, while he will be profoundly impressed with the masterly powers of the learned Scotch divine, will be constrained to acknowledge the superiority of Professor Stuart, on the whole, in the accuracy and reliability of the proof on which he founded his belief of the divine character of the Son of God.

The modifications of his argument, which the Professor felt himself obliged to make, when it had passed through the severe ordeal of opposing criticism, were of the slightest character; while Dr. Wardlaw was required to make concessions which subtracted considerably from the proofs on which he had placed important reliance.

The effect of Professor Stuart's German studies, and his severe application of the laws of interpretation, appear to as much advantage in the omission of what had been considered as well established arguments, as in the new force which he gave to those which had been previously urged.

There is not to be found, in the same number of pages, a scriptural argument for the divinity of Christ so correct, complete, and satisfactory as is contained in these celebrated letters to Dr. Channing.

Considerable apprehensions were felt by some of the friends of Professor Stuart, before the publication of these letters, in respect to the zeal with which it was known that he had plunged into the study of German authors. The irreverence which some of these theologians displayed towards the scripture, the wild and infidel speculations in which they indulged, it was feared would have an unfavorable influence on the inquisitive and adventurous mind of the Professor. But the alarm was soon to be dissipated.

I heard it related by a gentleman, soon after the issue of the publication, that a distinguished theologian, to whom the author read the manuscript, who had shared in the general anxiety, burst into tears, and exclaimed: "You have filled a void in my mind which has existed for ten years."

The subsequent and more elaborate works of Professor Stuart, have fully met the expectations which were created by the profound originality of the first effort.

The second characteristic of Professor Stuart which I shall notice, was the enthusiasm of his temperament.

He never felt otherwise than deeply on any theme which occupied his thoughts. He entered with his whole soul into whatever pursuit he conceived it his duty to engage, and he needed all the ardor of his feelings to enable him to undertake and carry forward such a plan of study as he lived to accomplish. For whilst there is so much to interest a person of his piety and thirst for knowledge, in the investigation of the divine oracles, there is much in the critical study of lan-

guage that is exceedingly dry, tedious, and trying to the patience of the generality of men, even in the most favorable circumstances.

But when Mr. Stuart entered upon the duties of his Professorship, the difficulties through which he had to clear his way in prosecution of the purpose which he cherished, were a thousand fold greater than exist in this country at this period. The facilities for the pursuit of sacred exegetical studies, so abundant now, and to the multiplication of which himself so much contributed, did not then exist. Grammars of the Hebrew language, written in the English language, were then so imperfect, that he soon found it necessary to prepare a grammar for his classes, which he put into their hands in manuscript sheets as he proceeded in his work.

In the comparatively unbeaten and solitary path in which he travelled, uncheered by the sympathy and coöperation which are now enjoyed by those pursuing the same route, he was borne on by an ardor which seemed to be only stimulated to new intensity by the impediments which it had to overcome.

It was the irrepressible enthusiasm of his feelings which prevented the unfavorable operation of his critical studies upon his pulpit performances. The investigation of particles, linguistic inflections, and grammatical niceties, to which the duties of his station compelled him, has a powerful tendency to beget a dry, stiff mode of sermonizing. It exhausts all the life of some men, and makes their discourses as withered and dusty as an Egyptian Mummy.

Professor Stuart declared that his exegetical pursuits tended to unfit him for preparation for the pulpit. The habits of mind which were cultivated in composing sermons, and in the investigation of language, interfered with each other; and he preferred when he performed his part of the preaching in the chapel, to perform it at one period, in a continuous succession of Sabbaths, rather than by occasional efforts, that he might preserve, uninterrupted, that glow of feeling which he wished

to infuse into his public ministrations. The delight with which the students of the Seminary always heard him on the Sabbath, the interest which he inspired in every assembly which he addressed, by his fervent and powerful appeals, show that nature had given him a genius for the highest efforts of the pulpit, which no influence of unfavorable studies could impede or obscure.

It will be easily seen, and it will be remembered by all his pupils, that his ardent emotions gave great freshness and attraction to the performances of the lecture-room. The dullest mind was kept awake — the most sluggish temperament roused into action — the dryest exegesis was enlivened by his fervid animation, and the flashes of humor which were emitted at intervals during the allotted hour.

There is nothing, perhaps, in which Professor Stuart was more in advance of the times in this country, when he commenced his career as teacher, than the vivacity which he threw into his instructions. It is enough to say of him that he would more than have met the demand of the present period, when the spirit of the age goes into the halls of instruction, and sober theological students, or those who should be sober, demand popular and spicy harangues from the grave professorial chair. I must be allowed to say, however, that those who have the ministry in view, and have reached the age at which those have arrived, who have entered upon the course preparatory to the profession, should be satisfied with solid instruction, even though it should be given in that calm unimpassioned manner which would be censured as dull in the pulpit and on the platform. They ought not to depend, so much as some of them do, on the devices and address of the teacher to stimulate an attention, which the studies that they are pursuing, and the object which they are seeking, should be sufficient to keep awake in persons at their stage of literary advancement. But since the young men of America are not able to outgrow their childish propensities as they advance into riper life, we should be thankful to divine provi-

dence for raising up instructors who are so well qualified as was Professor Stuart, for holding the vagrant attention of infant theological classes composed of young men between the tender ages of twenty and thirty years.

Professor Stuart was a man of very positive and decided opinions. What he believed, he believed with all his might, and what he doubted, he doubted with all his soul, and strength, and mind. He was accustomed to amuse himself with the very opposite peculiarity of a distinguished man, a preacher and professor, who, he said, rather thought that two and two made four, although he would not be too confident. I suspect that Mr. Stuart never felt any uncertainty at all about this mathematical truth. He scarcely knew what it was to *rather* doubt or *rather* believe any proposition which he made the subject of consideration. He was firmly convinced of its truth, or unhesitatingly persuaded of its falsity, or absolutely sure that he could not come to any determinate opinion in the matter. The words "unquestionably, undoubtedly," uttered with that inimitable air of confidence with which he propounded his opinions, still linger in the hearing of his oldest living pupils. Such positiveness is a most invaluable trait of a theological teacher, when accompanied with a profound, reverent exploration of the word of God. What is there which the young aspirant for the pulpit needs to believe more heartily, and to be prepared to announce more unequivocally, than the vital truths of Christianity? A method of instruction, therefore, which is calculated to give to their opinions and preaching a decided and bold character, when directed by proper caution, is that most suited to the training of those who are to proclaim doctrines offensive to worldly and unbelieving minds.

There are some teachers who shrink from decisive opinions. In their explanations of a passage of scripture which admits of the possibility of a various construction, they so evenly adjust the amount of argument for its different meanings that the theological balances are kept in a perpetual equipoise.

Their belief is so mixed with doubt, and their doubt so qualified with belief, that it is hard to say which preponderates — whether they believe, or doubt, it amounts to pretty much the same thing. The times need, they *always* need, advocates of Christianity who speak with the confidence which is derived from the most unwavering conviction of the truth which they utter.

Professor Stuart united in an eminent degree two qualities which the history of theology proves to be very difficult to combine — unlimited latitude of inquiry, in conjunction with the most childlike and humble deference to the authority of Scripture. His whole course and mode of study is a most convincing refutation of the charge that orthodox opinions are not consistent with freedom of research. In his letters to Dr. Channing he contended for the widest range of examination. He advocated, in eloquent words, what he had reduced to familiar practice, the diligent study of the ablest opposers of the sentiments of his own denomination. He declared that in his exegetical inquiries, three-fourths of his reading had been employed on those authors who did not coincide with his own views, and fearlessly asked Dr. Channing whether he could make a similar statement with respect to his own reading. He might have put the same question with equal significance to many others, who, like Dr. Channing, claim for themselves almost a monopoly of liberal investigation and allow so little credit to others for the same virtue.

When I was a member of this Institution, happening to allude, in conversation with a respectable clergyman, to an opinion advanced by some anti-orthodox author, opening his eyes wide in astonishment, he asked: "Do they allow you to read such books in Andover?" And yet, I venture to say, that Professor Stuart had read many-fold more books presenting views directly hostile to his own sentiments, than that gentleman had read on all subjects whatever, or would have read, if when he left this world it could have been recorded

of him, as it was of Methuselah, "And all his days were nine hundred and sixty-nine years, and he died."

As it is not uncommon to hear orthodox theological seminaries denounced, as not allowing of free inquiry, I take this opportunity to say that no charge could be more false of this Seminary, when I was a member; and I believe such a charge to be equally false now.

To say nothing of the respected colleagues of Professor Stuart, who sympathized with his large views, I shall be supported by the testimony of all his pupils in asserting, that, by example and precept, he encouraged free investigation to the utmost extent to which the meaning of the term can be rightfully pressed.

Having by his usual thorough examination fully convinced himself of the divine inspiration of the Bible, I firmly believe that he applied himself to its study with a most sincere determination to ascertain its true meaning, and abide by the result, although it should be in the face of every creed formed since the days of the apostles, and he should find himself alone in his belief in the whole christian church.

"If the sentiments which I have espoused," said he in his letters to Dr. Channing, "will not stand the test of investigation, then I will abandon them." In conformity with this principle, he began, prosecuted, and ended his researches. He pressed it on the attention of his pupils — he has left it as a legacy to the church of God, and, being dead, yet proclaims it to every man who reads his writings and knows his name.

But his free investigation was bounded by the most implicit assent to the infallible authority of the Bible — and he bowed with humble acquiescence to every doctrine that he thought fairly deducible from its pages. The sentiment that the Bible is the only rule of faith and practice went deep into his soul, and was carried out into the completest exemplification.

A mind so bold, and yet so childlike, so free, and yet so acquiescent in just and rational authority, is one of the rarest

combinations of humanity, and places him immeasurably above some reckless persons, whose boasted, shallow, free inquiry is a freedom to believe what they like, and reject what they dislike, without much vigorous mental effort or respect to argument; and whilst they seem to consider it the chief end of man to denounce dogmatism and bigotry, present no more effectual dissuasives from that which they condemn, than their own glaring and offensive exemplification of these theological vices.

The exegetical writings of Mr. Stuart are a most invaluable treasure. They commenced a new era in theological literature in this country. Would, could it have been consistent with the divine will, that his life had been long enough and strong enough to write as he has written, on every book and doctrine of the Bible. His works combine, in a high degree, the most essential elements of sacred criticism. He united the German and English ingredient in his mental constitution. He possessed the patient, investigating spirit of the German, with the sobriety, practicality, and what is called by Mr. Locke, "the large round-about common sense," of the pious English commentator.

It has been facetiously remarked that when a Frenchman and Englishman coincide in opinion, on any subject, the opinion must be right. It is equally true, that, when a German and an American, or rather when the German and American element in a biblical interpreter agree in construction, it is a presumption that the construction must be correct. It requires a fusion of a German and American to constitute a perfect scriptural expositor.

I am not prepared to accept, however, all the conclusions which Mr. Stuart adopted — although I think it probable that some of his opinions which are now not received with favor, will be less objected to, when his principles of interpretation are better appreciated.

We have reason to be thankful for such a gift to the American church as Professor Stuart. If he had pursued the legal

profession, as he originally contemplated, he would have stood in the highest rank as a pleader at the bar. He would have been one of the ablest expounders of law that adorn the annals of jurisprudence.

If he had entered into political life, he would have taken his place beside the most eminent Statesmen whose names stand resplendent in our country's history. But his ample gifts were laid at the feet of Jesus — they were consecrated to the investigation of the divine word, and a defence of the vital truths of Christianity — and the blessed influence of his studies will be felt in the salvation of men in the most distant part of the world, and the remotest ages of time.

While we are on this occasion refreshing our recollections of the eminent gifts and services of Professor Stuart, it is interesting to contemplate the high pursuits in which he is now exercising his invigorated powers. He wrote commentaries upon two of the Epistles of Paul. The Apostle is now his instructor in the spiritual world, as he was through those pages which were the themes of the Professor's eager and profound examination upon earth. With what delight does he listen to the sacred writer's own commentary upon those most elaborate productions of his heavenly illumined mind. John unfolds to his delighted gaze those sublime mysteries of the Apocalypse, upon which he exhausted years of patient toil. Daniel pours new light over those dreams and visions of the future, which he explored with unwearied research. Isaiah sheds heavenly splendor on his sublime prophecies. And the Son of God illumines with transcendent light those wondrous words, through which he revealed "as never man spake," his Father's counsels and will to mankind.

Next in importance to that sanctifying influence of divine truth, in which the least gifted disciple of Jesus shares with the most richly endowed of his followers, is the illumination which he acquires by a life of devoted and successful study of the divine word. He enters on his heavenly career with those attainments which others must make after its com-

mencement, and starts on new and higher discoveries which his enraptured spirit will pursue through eternity.

Dr. George W. Blagden, of Boston, had consented to speak of the character and services of Dr. Woods, and on being now called, made the subjoined

ADDRESS.

Mr. Chairman and Brethren: Many years ago I read a suggestion which has never been forgotten since, and which seems to me to carry with it much of truth, and to be appropriate to the occasion, and particularly to the *theme*, on which I have been invited to speak to you. It was, that the character of any person,—and particularly that of a public man,—and especially that of a minister of the Gospel,—might be very surely indicated by the nature and the sources of the *praise* which he received.

If he be literary, they who love literature will honor him; and if imaginative, or tasteful, or scientific, or learned in any particular department of human science,—they, who may be respectively most interested in any one of those attainments or characteristics, will correspondingly appreciate and praise him. And, if he be a flippant, conceited smatterer, more desirous of producing an effect, than of eliciting and enforcing truth;—the flippant, and the thoughtless, the showy, and the inexperienced will exalt him.

It follows from this, that it is also an indication of the character of any one, to notice in what particular states of mind *we ourselves* are, when we desire and love to think of him and speak of him, as awakening our interest, and stimulating our own efforts after higher excellence.

If we apply this test to Dr. Woods, I think it will be highly in his favor. If we reflect on those states of mind, in which

we turn to him, and bring him in imagination before us, and think of him with reverence and affection, I think they will be found to be those, in which we may humbly hope that we are most fervent in the exercise of love to Christ, and most ardent and zealous in our desires and efforts for the coming of His kingdom, and the doing of His will. It is when we think most of the importance and value of those laborers, who shall be sent forth into the fields white for the harvest to thrust in their sickles and reap; it is when we think of the well nigh unspeakable importance of the pure, and high, and well balanced character of the ministers of the gospel; it is when we appreciate most highly the interests and influence of this school of the prophets, that the form and features of our late honored Professor and teacher seem to rise before us, — like those of old Samuel, before Saul, in the celebrated picture of Allston, — an object of complacency to all who are good, and of displeasure and fear only to the wicked, who flee before it.

Let me affectionately and respectfully ask you to contemplate his character:

As a Professor of Theology;

As a Religious Controversialist;

And, in his social and domestic relations, as a Christian man.

I. The great characteristic of his theology may be said to be, that it emphatically exalted *God*, and humbled *man*.

By humbling man, I do not mean that he divested him of his prerogatives as a free, accountable agent under the divine government. He held to the distinction between natural and moral ability and inability, clearly, fully, and habitually. And he therefore ever pressed the obligation of man to obey perfectly all the commands of God, both under the law and gospel, unreservedly, affectionately, and faithfully. He presses this, with much force, in his lectures to young preachers.

Nor, did he hold to any views of regeneration, and of the sovereignty of God, which did not include the full and even

accountable activity of man, in the change of character which makes him a Christian.

But it was, at the same time, a marked and carefully preserved characteristic of his theology, that when we approach that very difficult, and well nigh inexplicable point, that *locus vexatissimus* in theology, at which the divine and human agency meet and coöperate,—he exalted the divine agency supremely, clearly, and most carefully. He never hesitated for a moment, from the fullest declaration of the *truth*, that it must precede that of man; that "the preparations of the heart in man, and the answer of the tongue, is from the Lord;" that we love Him, because He first loved us;—and that we have not chosen Christ, but he has chosen us.

And he held, also, with great clearness and force, that God, in thus preceding the agency of man, ever acts in a sovereign manner. That is, not without the best and most wise and just reasons; but, that these reasons are, for the most part, unknown to us; and that they especially exclude the idea of human merit. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake," was a sentiment to which he ever responded with the clearest conclusions of his reason, and the deepest and warmest feelings of his heart. He, therefore, ever delighted to bow his own reason, and to persuade others to bow their reason, before the august sovereignty of God,—saying with the apostle Paul: "O, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out."

2. With this marked and prominent characteristic of his theological instruction, he cherished a deep conviction of responsibility for the moral and mental habits he assisted in forming and cherishing in his pupils. This feeling of responsibility appears, incidentally, like a golden thread in the texture of a garment, in his writings. It shows itself, particularly in the dedication of his works to his pupils, and also in the first part of his letters addressed to a distinguished theological Professor.

It has sometimes occurred to me that it may have led to a certain degree of *apparent*, but not *real* tameness in the lecture room. I say apparent, but not real, because Dr. Woods always cherished a spirit of free inquiry, in the best sense of those words, among his pupils. He was ever ready to meet in the way of calm, and kind conversation and discussion, the objections and diffiulties which might be started by active and inquisitive minds. I think no one of them will say that he ever discouraged the freest and fullest discussion, — commenced and conducted in a proper spirit, — a spirit adapted to promote the discovery and enforcement of truth.

But, he did discourage every approach towards a spirit of flippant or conceited self-complacency, even though it assumed the form of a diligent investigation of truth. He taught his pupils, by precept and example, a spirit of humility and of modesty. And he discouraged a tendency to intellectual pride, which might seem to have any elements of that wisdom of the world which knows not God. The duty of bowing human reason to the clear deductions of the word of God was one which he often inculcated, both by precept and example. And, though this careful cultivation of a spirit of reverence and modesty in them may have made them less self-confident and showy in their theological attainments at first, they wore well, and their characters, intellectual and moral, improved with the passage of time. His pupils have made good pastors and ministers. I repeat it — they have worn well.

3. It would be unfaithful, in presenting the main points of his character, as a professor of theology, not to notice particularly his deep, and marked reverence for the *holy Scriptures*, as the word of God.

And it is the more important, my brethren and friends, for us to notice this; because, if I am not greatly mistaken, there is, to say the least, a dangerous tendency to lower a reverence for the plain declarations of the word of God, in some quarters, where we should have least expected it.

There are those among us,—even one who has been somewhat distinguished as a commentator on the Bible,—who say, in reference to certain social and domestic theories of their own, that if the Bible taught any opposite theory, than that which they embrace, they would utterly reject it as false.

There was nothing of this kind of speech and action respecting the Bible, either in the precepts or practice of Dr. Woods. He was, I think it may be safely said, remarkable for the reverence he paid to the holy Scriptures. He believed in, and ably defended their full, or plenary inspiration. And he was accustomed frequently to say to his pupils,—he has also repeatedly said, in his published works, most affectionately and solemnly dedicated to them,—that we should come to the teaching, of *revelation*, as Bacon and Newton came to those of *nature*, humbly and teachably as a little child, only anxious to ascertain the *facts* it makes known; and then clearly, and firmly, and forever, even unto death, holding to the great truths that shoot forth from them, as laws, beautifully as the crystal shoots forth from the apparently confused workings of matter.

In doing this, he neither decried nor disparaged the book of nature or the book of providence, or the volume, if it may be called so, of the human mind. He did not decry or disparage human reason. But he did keep them all subordinate to the book of God, which we call the Bible; and, while he freely and gratefully used the others to illustrate, and confirm, and enforce its blessed truths, he felt and spoke of them, in contrast with it,—as Paul spoke to the Corinthians of the law contrasted with the gospel,—as that which, though it "was made glorious, had no glory in this respect, by reason of the glory that excelleth."

Would that all and each of his pupils,—would that all and each of the ministers of the gospel,—would that all and each one of us, might, in this respect, most faithfully follow his example.

II. In speaking, *secondly*, on Dr. Woods's character as a

controversialist in theology, it is not desirable, for want of time, and from other obvious considerations, to say much.

One prominent fact respecting it is, that he entered upon controversy with great reluctance. He did not seek it — he desired to follow the things which make for peace. In the beginning of that which he had with the Unitarians, and of that also, which he held with that distinguished professor in a sister school of theology, whose recent death we all deplore, and whose memory we all, I am sure, reverently and affectionately cherish;[1] in the commencement of both of these he said,—what I have no doubt was true,—that he entered on each, only after much deliberation, and only at the repeated solicitations of those, whose judgment he was accustomed to regard, urging him to what they felt to be his duty. But, after he had begun it, and become, as we may say, somewhat warmed in the mental and spiritual conflict, I think you will all agree with me in the opinion, whatever may be your respective judgments in regard to his success or failure, in pressing his particular points, that he not only contended earnestly for the faith once delivered to the saints, but that he was also a most able "defender of the faith."

1. There is great clearness and precision in his style of writing; so that he adhered strictly to the rule of rhetoricians, which, in his letters to the Professor of theology, he promised to obey; "so to express himself, that he might not only be understood, but could not be misunderstood."[2]

2. He was careful in defining the meaning of words.

3. He was fair and candid in interpreting the statements of an opponent, usually quoting the language in which the position he would disprove had been stated.

4. And he wielded, at times, great power; pressing him, whose arguments he opposed, with a kind of cool, yet kind irony, which awakens a degree of sympathy for him in our

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[1] Dr. N. W. Taylor, of Yale College.

[2] Letters to Dr. Taylor. Letter 2, p. 363. Works, vol. 4.

hearts, while we are constrained to condemn the course of his positions. This is strikingly and very happily exemplified in his examination of the doctrine of perfection, — as maintained by an advocate for the fact that an absolute perfection of character is not only attainable, but *is attained*, in this life.

In ceasing to speak of his character as a controversialist, it is well worthy of notice, that in this, — as in his teachings on theology, — it is a marked and ever pervading fact, that he embraced and enforced those views of religious truth, which tend most to exalt the perfections of God, and to humble man. He may have been, some may think, too fastidiously cautious in admitting the idea that there can be any limit to the absolute power of God, in his *moral*, any more than in his natural government. Especially, when we think of the fine remark of Andrew Fuller, that beings "who possess great natural ability are capable of being the subjects of *greater moral inability*, than others whose capacities are less."[1] But, however this may be, I, for one, feel deeply disposed to say, that, considering the controversy into which Dr. Woods entered on this subject, as being a part of the philosophy of religion, and not necessarily including its essential elements, he embraced and defended the safer side, — the side which exalts God, and humbles man. The times, I think, need this kind of theology, far more than they need its opposite.

III. In speaking of his *social* character, I shall be comprehensive, and consider it,

1. In the broadest sense, as comprehending his habits of mind and course of action towards his fellow-men generally, as fellow subjects with himself of the government of God, besides the more contracted circles of his immediate acquaintances and friends.

Here I can safely say — and all of you who knew him, or have only heard of him, will fully and freely bear me out in

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[1] Fuller's works. Vol. 1, p. 233.

the assertion — that he took the Christian view of man. He made the field the world, and he strove in his sphere of duty to make it better and happier, because he had lived in it.

He was a friend and supporter of foreign and domestic missions. He strove to advance the cause of temperance, both by precept and example. As an illustration of this, let me say, incidentally, here, that in a familiar conference, for the purpose of giving advice to the students on practical subjects, — held by the professors of the Seminary on each Wednesday evening, — I well remember the Doctor's telling us, that when we came to be pastors, our people would be likely to offer us, as a matter of courtesy, intoxicating spirits to drink. And, that he had known ministers to form habits of intemperance from their free and frequent indulgence on such occasions. He solemnly warned us against this danger; and also against the danger of similar habits, even at the ordination and installation of ministers! But, to proceed; he strove also to promote the cause of ministerial education, and the colonization of free people of color, from our country, in Africa.

And here, let me say, that his theological doctrines had a most important practical influence on the principles which guided his conduct (or, on his practice), in all such efforts. His deep and thorough conviction of the exceeding evil of all sin, in whatever form it may be committed, connected with the habit of exalting God, as a sovereign, who, "from seeming evil," is "ever educing good," made him at once faithful and firm and persevering in striving to overcome and extirpate the power and the curse of sin in himself and others; and at the same time patient, long-suffering, kind, and wise, in doing it. He was a conservative man — progressively conservative, and conservatively progressive. He had no sympathy with that Pharisaic philanthropy by which we are in so much danger, and which, in striving to rebuke the real, or supposed sins of other men, forgets the enormity of its own, and fails to feel and act upon the principle announced by our blessed Lord in saying: "Suppose ye that these Gal-

ilcans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent ye shall all likewise perish."

2. In the more contracted sphere of his personal acquaintances and friends, Dr. Woods was affectionate, sympathizing, forbearing, faithful. Probably, there are many now listening to me, who would, were it needful, be willing and swift witnesses to the benevolence, and also to the beneficence of his character in these relations. He did acts of kindness, as truly as he spoke words of kindness to his fellow men. Particularly, towards all who had been, or were his pupils, did these traits of his character, when called for, exhibit themselves in the most tender and efficient manner. I well remember, I shall never forget, the deep interest he showed in a court of justice in a neighboring city, when called to testify respecting the character of one whom he had formerly instructed, charged with a libel on one of its citizens, in a tract, not wholly unknown to fame, — as its writer is not a stranger to the public, — entitled "Deacon Giles's distillery." The good "old Doctor," as we have sometimes affectionately called him, persisted, against the repeated remonstrances of the State's Attorney, — and I am not sure that it was not against the instructions of the Court itself, — in declaring what *he* esteemed to be "the *whole* truth," as well as "nothing but the truth," in favor of the amiable character of his former pupil.

And whenever any whom he instructed were distracted by religious difficulties, I have reason to believe that they ever found in him the kindest and most sympathizing friend.

But I must close. One point only remains for me to speak of, respecting the domestic character of Dr. Woods. During the whole of my acquaintance with him, — as one who enjoyed the privilege of occupying a room in his own dwelling-house, — for the three years of my course in the Seminary, the loveliness and faithfulness of his character, in this respect, was continually developed, and excited my admiration and

esteem. He was a most affectionate and faithful husband and father. I have seen him in times of domestic affliction and trial, and when I think of him as he appeared then, I am reminded of what my imagination pictures to me of Abraham himself, walking forth with Isaac, or buying of the sons of Heth a burial-place for his beloved Sarah. He had much of the dignity and the tenderness in his dignity of the ancient patriarch.

But I can safely leave his character, in these respects, to the memory of most of you, who have, like me, witnessed its moral and domestic beauty, as the recollection of it comes to your minds, "like the evening sun, pleasant and mournful to the soul."

In short, the infirmities which may be alleged by any persons as having been developed in him, were like the wilting and decaying foliage hanging about a rock. The excellencies of his character tower above them all; and, as I presume, with an eye of, I trust, humble and sincere faith, to look forward with you, my fathers and brethren in the Christian ministry, and in the church of the Redeemer, to that august scene, in which the judgment shall be set, and the books opened, and the awards, happy or miserable, of eternity, shall be made by Christ the judge cannot, I but conceive that amid the many whom we have all known and loved on earth, — and whom we hope to see and greet among the redeemed there, who shall meet around the throne, — the glorified form of him of whom I have spoken so unworthily, but sincerely, shall be beheld by all of us, near unto the throne; — and, as he bows in his humility, as all unworthy of the blessings bestowed on him by grace, Jesus, the Master, shall say graciously, but emphatically, unto him: "*Thou* shalt walk with me in white, for thou art worthy."

At the close of Dr. Blagden's address, the President said:

In addition to the speakers to whom you have already listened this afternoon, we had hoped to hear several others, upon topics specially assigned, and some besides in such brief remarks as they might volunteer upon any subject suggested by the occasion.

We had expected a tribute to Dr. Pearson from Professor Park, and to Dr. Murdock from Professor Stowe, of this Seminary; to Dr. Griffin, from Rev. Mr. Newton, the donor of the Cabinet recently received by the Institution; to Dr. Porter, from Professor Howe, of South Carolina; to Professor B. B. Edwards, from Dr. Sears, of Brown University, and Professor Brown, of Dartmouth College; to Dr. Justin Edwards, from Dr. Jackson, of the Board of Trustees. We had also hoped to hear Professor Harris, of Bangor Seminary; Rev. Mr. Butler, of Groton; Rev. Messrs. Wolcott and Clapp, of Providence, and others; but we are obliged to bring these exercises to a close.

I shall, therefore, call upon only one more, and he knows how to be brief. Dr. Nehemiah Adams, of Boston, will speak to us of Dr. Porter.

Dr. Adams came forward and made this brief

ADDRESS.

In the fall of 1825, being then a Senior in Harvard College, and at home on a vacation, my pastor, Rev. Dr. Cornelius, of Salem, requested me to take his horse and chaise, go to Andover, and deliver an important letter to Rev. Dr. Porter, which Dr. Cornelius was unwilling to trust in the mail.

I found my way into that study which, when you were Juniors, many of you remember to have heard was difficult of access. The way of approach and of entering after knock-

ing, and the appointed pause before opening the inner door, are still among your cherished reminiscences of Andover. Being a stranger, I entered as I would a less hallowed shrine. The weather being cold, I remember that I wore a large camblet cloak. On entering the study, Dr. Porter, whom I had never met before, rose, approached me with great kindness and courtesy, and, instead of taking the letter, which I extended to him while commencing my message, he took off my cloak, laid it over a chair, requested me to be seated, and then he received my communication.

I felt that I was in the presence of a Christian gentleman. College life had not furnished me with precisely the same experience in the intercourse between teachers and pupils; nor, perhaps, could it be expected in those days. Had I been his pupil, Dr. Porter's bearing towards me might have been, in a greater degree, measured; nevertheless, I saw and felt that he knew those ways of gentleness and kindness which constitute the soul of urbanity and true politeness. I had not fully resolved where, should I study theology, I would spend my next three years. But in that room, and in those few moments, I concluded that the Seminary in which that gentleman was a Professor, had a powerful attraction. I felt persuaded that evangelical religion was consistent with being a high bred gentleman, that it cultivated not only the understanding, but the heart. Some impressions contrary to this it was not strange should be made, in those days, at Cambridge.

As I am to touch only here and there on some points of Dr. Porter's character, let me come at once to a great excellence in him as a Professor.

He was never, to my knowledge, *sarcastic in his criticisms.* After these long years of being criticised, and alas! sometimes, of criticising, I have been led greatly to respect Dr. Porter for the manner in which he treated our literary infirmities and sins. His criticisms left no sting; he did not mortify us in the presence of each other, yet he could abase one's self-conceit;

he pointed out our mistakes, and our faults, but without applying the knife; he seemed rather to follow Isaiah's prescription: — "for Isaiah had said, Let them lay a lump of figs upon the boil, and he shall recover."

He was a majestic preacher. We all felt elevated in listening to his pulpit performances. It was always a joy to see him enter the pulpit. If it became known at prayers, or at breakfast, on Sabbath morning, that Dr. Porter was to preach, that Sabbath was to us a high day. When he told us how Chrysostom said that "the pulpit is the preacher's throne," we felt that he understood the truth of that saying. I well remember the conviction which I used to have, that he was a godly man, from the way in which he made me forget, in the house of God, all his rhetorical instructions in the lecture-room. He had told us how to use the arm in speaking — never to make gestures from the elbow, but always from the shoulder; all the ways of graceful transition in a discourse, the rhetorical pause, the gradation of proofs, the peroration — he had instructed us in these things; yet in his preaching we saw no signs of workmanship — but we felt that he walked with God, that he preached as an ambassador for Christ, and not as a scholar, nor as a professor.

We always rather enjoyed *his inability to extemporize.* To give a notice, which required explanations or qualifications, always seemed to cost him much effort, and we were happy when he was safely through with it. I fear that some of you (recently from College then, and therefore more excusable), indulged a feeling like mirth, when, in your middle and senior years, you heard him tell successive junior classes how to enter his study. Such things made us love him. A spice of raillery and banter which good friends indulge in, one toward another, or with respect to one whom they truly love, has both a flavoring and conserving effect in friendship.

What an invalid he was. We remember him as struggling against disease, and "often infirmities." This gave us a peculiar interest in him. "The bird that we nurse is the bird

that we love." I hear the raps at your doors, in my entry, and the call given, by some stalwart middle-class man, the morning after a great fall of snow: "Come, we are going to shovel out Dr. Porter." Shovelling snow, and mowing, for the Professors, are understood now to be among the "lost arts," at Andover. But the mowing was done with a will. O, what mowing! Coming, as I did, from a seaport, and not having had the advantages of a rural education, I looked upon those mowers as belonging to a superior race of men. I thought of the lines —

> "In ancient times, the sacred plough employed
> The Kings and awful fathers of mankind."

I met two of those "fathers" here this morning, my "Seniors" in the Seminary; even then

> "Arcades ambo, ambo florenti ætate,"

and seemingly no otherwise to-day. I felt it my duty to stand by, and to see the work done well for Dr. Porter, wondering all the while, at the stroke and the swarth; and also speculating whether the laws of mowing and mechanics required the snath of a scythe to be always just so exactly irregular and crooked. Then came *Myra*, from the front door,— Myra Quackenbush — black but comely; and, like Evangeline bringing "drink for the reapers," she served us, overseers and laborers, without distinction, with sweetened water. "Days of Summer's glory!" How good those times were; how good everybody seemed; the memory of those scenes and friends is like the smell of a field which the Lord has blessed.

Dr. Porter was a pioneer in his department, as really as Professor Stuart was in his. We must not compare the "*Analysis of Rhetorical Delivery*" with all which we now possess in that department — and yet it would not suffer greatly in the comparison. But think how entirely destitute we were of such help as that book afforded us. I do not ex-

aggerate its value when I ask, if it was not, in its department, as truly an advance upon all which had gone before it, for a similar purpose, as Professor Stuart's "Hebrew Chrestomathy and Exercises" were in his line of instruction?

But I am trespassing upon your attention with these desultory remarks, having been obliged to decline a formal appointment to speak on a given topic, and being called upon now to say a few words in place of a distinguished friend, the Rev. Professor Howe, of Columbia, South Carolina, who, I am happy to inform you, had prepared an elaborate notice of our revered and beloved Dr. Porter; but sickness in his family detains him. So that I cannot, in all respects, truly appropriate these words — and yet, the latter part of them will be verified when you read what Professor Howe has written:

> "A substitute shines brightly as a king,
> Until a king be by; and then his state
> Empties itself, as doth an inland brook,
> Into the main of waters."

I am informed that this is the last exercise of the occasion. Allow me, then, to speak of the thrilling intelligence which has just now excited us, in the midst of our celebration, that the Atlantic Telegraph Cable is laid. We have been looking up and saying of one and another departed great and good man, "My father! my father! the chariots of Israel and the horsemen thereof." When Elisha had done so, and was returning to his labors, he smote the waters, and the waters were divided. So, as we go back to our work, we find the waters divided — a way through the sea lies open for the intercourse of man with man, exciting and cheering us on to renewed hopes and efforts, in the work which the cloud of witnesses on high have committed, in their turn, to the men of this generation. Let it be said, then, of us, as we return from this place, "The spirit of Elijah doth rest upon Elisha."

The address of Dr. Howe, to which Dr. Adams refers, has been received, and we are indebted to the author for the opportunity to insert it here.

Among the memories of this scene of our youth were those of external nature; the broad expanse of the western sky, with its glorious sunset, its many tinted clouds; the wide landscape of hill and dale and distant mountain, and the bleak, piercing winds and deep snows of the stern New England winters, we encountered. But those memories are the deepest and most precious, which recall the intellectual world we here entered, and re-people this hill with the forms of those we loved and honored, as brethren in Christ; valued companions in study, or chosen and bosom friends, or revered instructors. Of these, our second parents, to whom we owe so much of what we are; whose example and enthusiasm set our whole moral machinery in motion; whose wisdom was our guide; whose uttered opinion our oracle; whose advice launched us upon the course we have since pursued, and so, shaped our fortunes; from whose teachings, whether right or wrong, it has been so hard for us to depart, we cannot speak, on this occasion, save in the language of grateful affection. We would re-produce, if we could, as Plato did in *his* rehearsals, the instructions of this Academus, where not only our Socrates, but our Aristotle and Quintilian taught. For if our teachers are not destined to an equal immortality of fame with these men of Greece, their influence was as important to us as theirs to the sons of Athens, and far more heavenly and divine.

As we met together from the various seats of our Academic learning, our first impression was of a holy awe. Our employments were now sacred. We had come to "Sion hill," and "Siloa's brook that flowed fast by the oracle of God." It was with disappointment that we found the taint of sin here as elsewhere. It was still earth, and not heaven; the outer

court, and not the inner sanctuary. Yet, for the most part, it was a place of Christian friendship and enjoyment.

Of the remarkable man, into the vortex of whose influence we first fell, and of our battles with the mystic characters and almost invisible vowel signs of the Shemitic tongues; of this enthusiastic exegete that led us on; of the slow moving, wary, patient, judicious, truth-loving man who presided in the Theological class-room, and to whom, on his dying bed, "the doctrines appeared more truthful, more weighty, more precious than ever," it has been the province of others to discourse. They were the Origen and Augustine of the little sphere in which we moved. Of another, whom, for his style in writing, we will call our Lactantius, Ebenezer Porter, D. D., and who entered upon his labors here later than they, it is my privilege briefly to speak.

In our first year we saw him at a distance. He was manly and prepossessing in person; benignant in his countenance, yet with mingled firmness, intelligence, and good humor, and with the traces of physical suffering there expressed; with an easy dignity in his manners, without the least impetuosity or rudeness. We first heard him as a critic of our imperfect rhetorical efforts; judicious, prompt, yet considerate and gentle in pointing out our faults; careful in his guardianship of our Saxon tongue, and assiduous in his efforts to lead us to an appreciation of the noble masters of eloquence and song, of ancient and modern times. We saw him in the pulpit, graceful always in attitude, peculiarly so in gesture, suiting the action to the uttered word, with ease, simplicity, appropriateness, and timeliness, beyond anything we have since seen. His discourses, if not profound in thought, nor boasting the attributes of striking originality, were sound in doctrine, perspicuous alike in method and expression, pure in idiom, simple, finished and classical in style, and sometimes wrought up in the peroration with tender pathos. Often was the free spirit held in check by the consciousness of physical weakness; for never in his professional days was he otherwise

than an invalid, bearing within him the seeds of disease; and thus he sometimes, of necessity, failed to interest so deeply. His voice too, was not especially mellifluous, nor strong, nor naturally of great compass; but in his happiest efforts what he uttered came with wonderful impressiveness. His enunciation was distinct and accurate, delivering his words "like beautiful coins just issued from the mint, neatly struck by the proper organs," with force enough to reach the ear with a felt impulse; his emphasis was appropriate in quality and justly laid; his eye was piercing in its gaze, and in these, his happiest efforts, he thrilled his auditors with delight, or touched them with profound emotion. He might not have been able to thunder in the Senate House, or sway the stern democracy in a popular assembly, and certainly he was not gifted with extemporaneous speech, but by a cultivated and refined audience few were listened to with greater satisfaction and pleasure. We can almost now hear his tones as he read the scriptures at our evening devotions; the tenderness with which, in the scene after the resurrection, for example, he would pronounce the name of *Mary*, and the surprise and reverence his voice would express in her reply — "Jesus saith unto her, *Mary*. She turned herself, and saith unto him, *Rabboni*." And we can scarcely peruse silently those hymns of Watts, and those passages of Shakspeare, Young, and Milton, which we would read as exercises in elocution before him, without remembering how he would throw life and sentiment into them which we had not before discovered. His reading was itself a masterly interpretation. At length the time arrived, when, in the third stage of our curriculum here, he became our special teacher. The lectures he gave us, though not profoundly philosophic, like the rhetoric of Campbell, were well suited to the purpose of presenting before us the grand principles of the Homiletic art, and as an outline in this department are hardly yet surpassed. It is enough to say, that his influence in correcting our taste and leading us to a true appreciation of chaste and correct style, only failed

through our own stupidity or perverseness. We now came to know him as a man; as one deeply anxious for the culture of our religious affections; as a counsellor, far-seeing and wise; as a faithful monitor of faults that might injure us; as a Christian gentleman; as a kind father. If we became interested in some great cause of Christian charity; if we saw, as we did, our wide country with its swelling population outrunning the spread of the gospel; if we were convinced, young men as we were, that a union of the various societies of domestic missions was needed for the more efficient extension of Christian institutions, we could go to him with the suggestion, he could lay it before his colleagues and before others, and the Home Missionary Society came into existence, and no one know whence the suggestion proceeded. His counsel was much sought for in prudential matters, and commended itself for its wisdom.

The day drew on when we passed from our pupilage, and became more and more his companions. We then saw how necessary he was to this Institution, in winning friends, holding them bound to it, and supplying, through long years, those pecuniary means needed for its success. We saw him presiding here with dignity, and, with the aid of his colleagues, securing that punctuality and order so beautiful to behold and so much demanded for the general good. We found him the promoter of all worthy enterprises — of some the main-spring, of others the author. In the Monday evening meeting, held in the study, and attended by his colleagues and other kindred spirits, originated, probably, the Monthly Concert for prayer, and the American Tract Society.

Of his valuable services in connection with the Society for educating indigent candidates for the ministry; of his efforts to promote the just observance of the Sabbath, and the improvement of Prison Discipline; of his public spirit manifesting itself on all proper occasions, as his health would allow, for the advancement of sound learning and his country's best

good, those who knew him well could testify. In those distant journeys to a more Southern clime his health compelled him to make, though his waning strength and characteristic modesty forbade his seeking notoriety, he won many friends, and stimulated others to deeds of charity to the poor student; and his influence in this respect, though his name may not be much remembered, has not perished. He showed the way in this method of doing good, and other institutions are enjoying the fruits. In his more vigorous days, the attempt was often made to draw him from his position here to other posts of usefulness, both in the North and in the South, but his attachment to this Seminary ruled unabated till death. He was free from all radicalism or fanaticism in Church or State; a lover and defender of that old theology which exalts God and prostrates man in the dust; which has stood the test of controversy; has been victor in a thousand battles; which in Paul, Augustine, Calvin and Edwards, asserted its supremacy, as it ever will; from whose logic and truth it is impossible to escape, and in which the heart finds peace the more it is sanctified. He was a man to whom you would go, in difficulty, for counsel, and in seasons of despondency, to be animated by his cheerful piety, and inspirited with courage and hope by his tranquil and steady resolve. He did not dazzle us with the splendors of his genius; he did not overwhelm us by the resistless power of his argument; he did not sway us by the strong current of his unrestrained emotions; he did not amaze us by the vastness and multifariousness of his learning; but he satisfied our judgment, and when we came to know him well, he won our hearts and held them ever in filial reverence. More and more did his feeble nature succumb to the power of disease. He delivered his lectures, possibly for the last time they were pronounced, in the infant Seminary in South Carolina, near which he spent the winter of 1832–33, and his voice, though managed with all that just emphasis, modulation, and tone which characterized his utterance, was then barely audible in a room of moderate dimensions.

At length the lamp in his earthly tabernacle went out, and the man of many virtues and few faults, whom we loved and honored so much, and who would have shone more brilliantly if he had not been so oppressed with physical weakness, terminated his useful and honorable life, and was seen no more in the haunts of men. We assure you who are our successors here, that in these, *our* teachers, we had much to admire and love. If they were not free from weaknesses and faults; these very faults are instructive to us, and their memory is precious to our country and the world, in proportion as they abode by that form of sound words, the offspring at once of a just interpretation of the inspired scriptures and of the controversies through which the truth has passed in preceding ages, and in proportion as they stood firm amidst the agitations of the times, by those just, conservative principles our fathers maintained, on which the perpetuity of this republic rests.

Dr. Jackson has placed at our disposal the following sketch of the life and services of Dr. Justin Edwards, which, for reasons that will be obvious to the reader, should properly be inserted in this connection.

In speaking of Dr. Justin Edwards, I have two purposes which are not altogether distinct. One is to present him briefly as an individual; the other is to present him and Andover in their relation to great moral and Christian enterprises — Dr. Edwards as an instrument, and Andover as the place of their origin. By attempting to embrace the two objects, my remarks may have less of unity, perhaps, not less of interest.

The place of our gathering is within the limits of what was his Parish. For more than five and thirty years his study looked out upon this eminence, and almost daily he passed these grounds. How often has his eye rested upon

these lawns and avenues and edifices, while his prayer went up to heaven that all might be for Christ and the good of men. Who has felt a deeper interest in the welfare of this Seminary? During the fifteen years that he was pastor of the South Church, and the thirty-three years that he was a trustee of the Institution, and the six years that he was its president, and the three years — the last three of his life — that he presided over its Board of Trust, he was watchful of its every interest, giving it his wisest counsels, attending all the meetings of its guardians and "Committee of Exigencies," suggesting and directing skilfully, presiding efficiently, dispatching promptly, and manifesting good sense and practical wisdom that never failed and are seldom surpassed.

Within the period of his official connection with the Seminary, from 1820 to 1853, there were important changes — a change in each of its chairs of instruction. No trustee was more responsible for the selection of men to fill the vacant chairs, or was more conversant with the interior of the institution — with its teachings and exercises, its doctrines and duties, or had a more determining influence on its character and management. Discerning, sound, and evangelical as he was, and as his published tracts and sermons show him to have been, he was never known to utter an opinion or even an intimation that there had been any departure from the religious faith first taught in the Seminary. Indeed, he was accustomed till the close of his life to express entire confidence in the fidelity of the Institution, in all its departments, to the doctrinal standard prescribed by its founders.

The prominent characteristics of Dr. Edwards were wisdom, "simplicity, and godly sincerity," sustained by a strong intellect and a large heart. He had great self-control, practicalness, quick discernment of the best means to attain a good end, energy of purpose, and an ever active, far-reaching benevolence. He was wise in devising and equally wise in executing; progressive and yet cautious; signally successful and as signally modest; grave and serious in man-

ners and yet uniformly kind and courteous. He kept his own counsels, uttered his opinions carefully, always evincing moderation, calmness of spirit, and a profound knowledge of men. His power of persuasion though unpretending was often effective. What inimitable simplicity of speech! — "sound speech that cannot be condemned," and "always with grace."

He had a keen wit which he so uniformly restrained that it seldom appeared, though it occasionally flashed out. A citizen at whose house he called, and who had been hostile to his ministry, invited him to partake of what was then a common beverage. "Mr. Edwards, here is what I call good Arminian cider." The quick but dignified reply was, "Arminianism, I think, is better in cider than anywhere else."

In public address, if there was not grace of manner, there was so much grace in his heart, such truth and reason in his matter, that he won the regard of his hearers. He delighted in presenting "great principles," in a "plain, simple way." To an unusual extent he could, at the same time, meet the capacities of the unlearned and the demands of the cultivated. A plain farmer who had heard him preach constantly for fifteen years said to me, "I never heard Mr. Edwards preach a deep sermon." Yet one of the oldest ministers in the Andover Association once told me that, "Dr. Edwards, early in his ministry, read before the association the ablest and best discourse on the 'decrees' which he ever heard." There was no real contrariety in these statements. To the farmer the preaching was not "deep," because it was so simple in language and reasoning that he could easily apprehend it, while it was so scriptural and logical that the theologian could admire it. His address on Sacred Eloquence delivered before the Porter Rhetorical Society, which was republished in England, is an admirable exemplification of the art it commends.

Most of us specially knew Dr. Edwards as a Parish minister and a social reformer. His devotion to the religious and moral improvement, not only of his people, but of society at large, was altogether uncommon. As a model of pastoral ex-

cellence before several successive classes here, he exerted an invaluable influence upon the ministry. In the lecture-room we had the theory — in him the example. Probably some of us remember how we occasionally forsook the chapel to hear him at the South Church, and how we frequented his Bible classes for adults which became so famous throughout New England. He was never more interesting and eloquent than in his biblical discourses. His memory and heart seemed to be full of the Bible, and it flowed from his lips with peculiar fluency and pertinence, while tremulous tones and a tearful eye often indicated his deep sympathy with it.

All of us, probably, remember him as a pioneer agent in his greatest work, the temperance reform — how he started the movement; how judiciously and persuasively he presented facts according to his maxim, "light and love;" how carefully he refrained from all controversy, ridicule, and even humor; how skilfully and with what consummate prudence he met the exciting questions and conflicts that arose in the progress of the enterprise; and how he conducted it against the combined power of habit, fashion, and interest, to triumphs which have been the wonder of the world.

There is one spot near us which has to me more interesting associations than any other upon these grounds. It is not the chapel with its hallowed reminiscences; not the lecture-room where we almost see the forms of venerated teachers; not the cemetery where we visit their graves; nor yet the adjacent grove which has witnessed the solitary walks and self-dedications of young men training themselves to be servants and, perhaps, martyrs for Christ. I refer to the study of the Bartlet Professor; the study planned by Dr. Griffin, first occupied by Dr. Porter, afterwards by Dr. Edwards as President of the Seminary. If its unwritten history could be published, it would form an interesting chapter in the religious annals of our country and of Christendom. It would reveal suggestions of wise forecast, original plans of usefulness, the starting of thoughts and movements and institutions amidst con-

ference and prayer, the influence of which has gone to the ends of the world. Soon after its occupancy by the second professor of rhetoric in 1812, there was established in it a weekly meeting for prayer and for devising ways and means of doing good. It was held of a Monday evening and continued for many years. The habitual attendants were Porter, Woods, Stuart, Farrar, Newman, Adams, and the young pastor of the South Church. Though Edwards was the youngest, there was no one even in this noble brotherhood more "wise unto that which is good"—more progressive and sagacious in devising it, or more efficient in doing it. And in this little meeting there were planted, or cherished into growth, many germs which are now "plants of renown," and "trees of life."

In the originating thought, or the essential encouragement, if not the organized form, Andover is the birth-place of the wisest and grandest schemes which piety and benevolence have devised in our country for the good of mankind. For the most part they were planned, or were subjects of preliminary concert and discussion in this study, and Dr. Edwards had an important agency in originating, or in maturing them.

It has been already affirmed in our hearing, that in Andover the scheme of Foreign Missions first assumed the visible and tangible form which gave rise to the American Board. Gordon Hall, James Richards, and Samuel J. Mills were with Edwards in college, and they all were one in spirit. Richards and Mills, together with Warren, were his classmates in the Seminary. Mills was one of the four students whose names were signed to that memorable paper which was drawn up here, and which, after consultation, was presented to the General Association, and led to the immediate formation of the earliest and largest Foreign Missionary Association in our land. In Andover was prepared the first memoir ever written in this country of a foreign missionary — that of Harriet Newell, which was a powerful

means of awakening and diffusing a missionary spirit, and of since multiplying the number whose early fall on foreign fields has occasioned similar yet bright records of christian heroism. Here, too, was instituted the Monthly Concert. The proposal of such a union of Christians in America, which had already existed in Scotland, was made and considered at the meeting in this study. It resulted in a circular written and sent forth by Dr. Edwards in 1815, in favor of establishing such a concert.

In 1813, Dr. Porter purchases a little book, when the thought strikes him, that by associated action and contribution, religious publications might be made cheaper and more generally diffused. This thought was presented to the little meeting of brethren in his study, and at once grew into the New England Tract Society, which was organized in Boston in 1814, having the centre of its operations in Andover till 1825, when it became the American Tract Society at New York. Of this enterprise Dr. Edwards was a constant and working benefactor till his death. He helped to found it; had the principal management of it for several years while a pastor; and was one of its directors, special advisers, and publishing committee. Some of its most useful tracts and largest publications were prepared by him; and, as I am informed by one of its secretaries, the Society has printed and circulated more pages from his pen than from the pen of any other writer, living or dead, in this or in any land.

The question has been more than once raised, "Who originated and established the first religious newspaper in the world?" There is still a living witness here, of unquestionable veracity and accuracy, who distinctly remembers that before such a paper was printed, the idea of it was started and discussed in the meeting of brethren at Andover; that by them in connection with Dr. Morse, Jeremiah Evarts and others, it was matured into a reality; that in this study it was decided that its name should be RECORDER, and that its first editor should be Sydney E. Morse. Another witness yet

living, John Adams, LL. D., for many years principal of Phillips Academy, and one of the honored fraternity, testifies to precisely the same facts as within his clearest recollections. He states positively, as a matter of personal knowledge, that "the Boston Recorder had its birth in Dr. Porter's study." At one of the meetings here, there were remarks on the alarming progress of Sabbath desecration, and on the best means of arresting it. It was proposed that suitable articles on the subject be prepared for the newspapers; the response was made that, "not a newspaper in Boston would publish them." Says Dr. Porter: "Well, if so, it is time we had a paper that will." "Here was the origin of the Boston Recorder." It is concurrent testimony that before the paper was issued, and in speaking of it, Dr. Morse says in a letter to Mr. Farrar: "We depend on you at Andover to *ripen the plan;* we are ready to unite in carrying it into execution." There is also written evidence, which I have seen, that the first printer and first editor gave a bond to Dr. Worcester, Mr. Farrar, and Dr. Edwards, as trustees, which recognizes in them, at the outset, a right of absolute control, and implies a relation to the paper and a power over it which belong only to founders or responsible managers.

While Dr. Porter was a pastor in Connecticut he often visited his venerable father, Judge Porter, of Tinmouth, Vt. In that vicinity he learned from a minister who had been his companion in boyhood and in college, that the pastors and laymen there among the Green Mountains had formed in 1804, a society for aiding young men in their education for the ministry. He was greatly interested in its object, often inquired after its success, and it became his favorite method of charity, as appears from his testamentary gifts. On coming to Andover he felt that the time had arrived for the formation of a similar society which should be national in its operations. The scheme is suggested to Christians here and elsewhere. Dr. Edwards, who had struggled through pecuniary embarrassments into the ministry, coöperated with all

his heart. It is talked over at the study-meeting in Andover, also at a prayer-meeting of young men in Boston. The latter issue a circular in 1815; a meeting is called; a founder of the Seminary and one of its first elected professors, Dr. Pearson, officiates as chairman; Pearson, Porter, Woods and Stuart are of a committee of ten to frame a constitution. Thus arose the American Education Society.

That the American Bible Society was originated through any influence proceeding from Andover is not affirmed; yet it is certain that, before it was organized in New York, the importance of such a national institution, in addition to the Massachusetts State Bible Society, was a matter of special consultation in this circle of brethren. And it may be stated with confidence that the American Home Missionary Society was the result of thoughts and suggestions that went forth from this place.

The relation of Dr. Edwards to the temperance reformation, makes it specially appropriate to remark that it was originated in Andover, by him, with encouragement from the professor's study. This is true of it in the special form in which it achieved its grandest results. In April, 1814, a little more than a year after he became a pastor, there was organized through his efforts, "The Andover South Parish Society for Doing Good." A specified object was to "discountenance intemperance," and "promote temperance." Here is the germ of the great reformation. It was before this Society that Dr. Porter preached that splendid sermon — "Great Effects result from Little Causes" — a subject singularly prophetic. As early as 1816, in a Fast sermon of unusual local fame, Dr. Edwards distinctly announced the principle which became the basis of the reformation, "It is temperate using which gives the relish, prepares the way, and opens the door to intemperance." "Keep temperate people temperate." Says a European writer, "On whose mind this great truth first rose is not known. Whoever he was, whether humble or great, peace to his memory. He has done more for the world

than he who enriched it with the knowledge of a new continent; and posterity to the remotest generation shall walk in the light which he has thrown around them."

The announcement of this principle was ten years before the first associated action which specially inaugurated the reform. Towards the close of 1826 he organized an "Association of Heads of Families for the promotion of Temperance," and the first name on the pledge is E. Porter, and the six following names are of Professors and resident Trustees. Simultaneously he formed a similar "Association of Young Men;" and I now recall his mien and look as on a winter's day he entered my room in the Seminary and solicited my name to his pledge. The first seventeen subscribers were of my class, then seniors, while of the one hundred and ninety-eight upon the list more than three-fourths were members of this Institution. These were the first associations with an abstinence pledge; the first of such organized movements towards the reform which so changed the social usages of the land. Thus our Seminary stood foremost in the reformation; its professors and students were the first links in the chain which, with a higher than electric force, carried peace and happiness to the hearts and homes of millions. Moreover, about this time there was a consultation at the professor's study which resulted in the formation at Boston of the American Temperance Society, of which Dr. Edwards was the first agent. In less than ten years from its formation, January 1, 1835, Dr. Edwards says in a letter to the King and Crown-Prince of Prussia, "The number of Temperance Societies formed in this country is more than 7000; and the number of persons who have united with them more than 1,250,000. More than 10,000 distilleries have been stopped, and more than 7000 merchants have abandoned the traffic in spirituous liquors. More than a thousand vessels now sail from our ports in which no such liquors are used; and more than 10,000 persons, who a few years ago were drunkards, now use no intoxicating drink."

The Temperance Documents prepared by Dr. Edwards, as to the power of their facts and appeals, are not surpassed by anything in the literature of philanthropy; and their distribution by hundreds of thousands was evidence of the awakened interest of the country. The substance of them comprised in a "Temperance Manual," was translated into German, French, and Spanish, and had a circulation almost or quite unparalleled. Judge McLean of the Supreme Court of the United States, in a letter of Dec. 17, 1847, wrote him, "I feel the greatest interest in saying that I have never perused a treatise on the subject which condensed in so few pages, so many facts and arguments so unanswerable."

More recently, on leaving his office as President of the Seminary, and while occupying the study of such hallowed memories, he determined to devote himself to promoting a better observance of the Sabbath. In this cause he labored for seven years with an earnestness, self-denial, wisdom, and success equalled only by his labors in behalf of temperance. And what can more strikingly show his power and fitness as an instrument for such a work, than the single fact that after laboring only two and a half years, he witnessed, as the result mainly of his influence and efforts, a National Sabbath Convention of 1700 delegates, from eleven different States, presided over by an ex-President of the Union — John Quincy Adams. In prosecuting this reform he travelled 48,000 miles and through twenty-five of the United States.

And then his last great work — his Comment upon the Bible; pursued with all his heart and energy as if anticipating that the hand of death would arrest it; pursued with a love for God and man which only the Bible can inspire; pursued at home and abroad, under many infirmities, and till overtaken by those days of agony which terminated his earthly course, — what a fitting close for such a life!

I know of no better illustration of Dr. Edwards's spirit and character than his own admirable rules of life prescribed for

himself when entering upon his ministry, three of which were the following:

"Cherish no thoughts, indulge no feelings, speak no words, and do no actions except what you really think will most honor God, most benefit yourself and others, and give you the greatest joy when they come to be exhibited at the judgment day."

"Never express or indulge the least degree of unkindness towards any human being, and give no needless pain to any of the human race, or any even to the animal creation."

"Make it your object to promote the greatest happiness on the whole of all upon whom you may have influence, both of the present and of all future generations."

These rules were the index and expression of his character. What *higher* testimony can be given? I could give *more*, for I knew him. By his agency I was led to become the pastor of a church formed from his own church. My people had been his people, and we were adjacent shepherds of intermingling flocks. For nearly thirty years we were townsmen. A good and only a good report of him was on the lips of all. In all his relations, personal and professional, public and private, he was wise and good. Some men are remarkable only in eulogy. In this case the record speaks. Good deeds written on earth and in heaven are his memorial.

The tribute to Dr. Griffin, which it was hoped there might be opportunity to hear from Rev. Mr. Newton, is comprised in the following sketch, prepared for this volume.

At a distance of several days' journey from the metropolis of New England, as the means of travelling then were, and among the then so-called New Settlements, theological discussions in family and neighborhood circles, served in no small degree, to add interest to those social interviews of winter evenings around the broad hearth and big fire — afford-

ing the principal light for conversation, reading, study, or work. It was then and there also that the Bible was read and studied with close thinking for authority to defend and for arguments to oppose declared views of the doctrines of total depravity; regeneration by the Holy Spirit; personal election from before the foundation of the world, and the Divinity of Christ. These discussions called into action the full strength of mental energy, and not unfrequently carried opponents into depths which neither could fathom. Instances occurred in which the spirit of God followed those investigations, and vigorous opposers of those doctrines were hopefully converted, and gave their life and strength in their defence. Through their instrumentalities others experienced a similar change. These influences were diffusive, extending through a neighborhood, community, settlement, or township.

Similar scenes were witnessed in the young New England Colleges, where those doctrinal points found their warm adherents and bitter opposers. Here, too, upon these seats of learning the Divine Spirit rested, and students became the hopeful subjects of that free, rich, sovereign grace that bringeth salvation.

In those days, these seasons were called *reformations*. The subjects were reformed in sentiment, to embrace evangelical truth — and in practice, from a prayerless to a prayerful life. These seasons were also called *revivals*, for the reason that the spirit of the gospel glowed with renewed fervor in the hearts and lives of its professors — terms as significant for those times as *excitements* are for the present.

Students who had hopefully experienced a saving change of heart, directed their attention to a preparation for the gospel ministry. It was intimated that a plan was in the process of consummation by which a course of systematic theological instruction was intended to be provided for any wishing to avail themselves of such advantages, preparatory to the work of their sacred calling. The founding of Divinity College in Andover, upon the sound standard of

evangelical truth was "like good news from a far country." The names of the founders and their munificence sounded magnificently. The lovers of the orthodox faith rejoiced — college students directed their attention towards that new seat of theological science, with deep solicitude, contriving ways and means to reap its proffered advantages. Important movements were then in progress. The erection of Park street Church in Boston by the advocates of a pure faith, as a bulwork for the defence of Zion, in that beloved city, was hailed with joy. The Rev. Edward Dorr Griffin, D. D. of Newark, N. J., received the appointment to the Professorship of what students called "pulpit oratory" in the new institution. He was reported to be a revival preacher. His missionary sermon was read with intense interest. His appointment gave the highest degree of satisfaction, especially to students, who, in their enthusiasm, looked upon him as the most accomplished orator in the American pulpit. This gave them unshaken confidence in the ultimate success of the Institution, and served to fire them with renewed purposes to avail themselves of its privileges.

Late in the autumn of 1809, I was numbered among the hopeful subjects of a reformation, and in the following spring was received as a member of the Congregational Church, and graduated in August. Young and inexperienced as I was, with but little or no confidence in myself, with embarrassments within and without, yet from a sense of duty, I resolved on the ministry as my profession. It was at that eventful period in the history of New England churches when several young men had been before the General Association of Massachusetts offering their services as foreign missionaries to the heathen, seeking advice and direction from that venerable body. Such self-consecration awakened in others much close examination of heart as to their own qualifications for their Master's work.

A few days before the opening of the term in the autumn of 1810, I took the stage, and on the third day arrived in An-

dover, and was landed from off the stage upon the turnpike opposite Phillips Hall, at a point where there was an opening through the wall to a foot path leading through a bush-pasture, clothed with wild shrubbery, up to the college. Here I gathered up my luggage and followed the muddy pathway, striding over sloughs from stone to stone, neither few nor far between, and landed myself and baggage in Divinity College, accomplishing an object which had been the occasion of many anxious thoughts for many an aching hour. On the day for the commencement of the term, the candidates for the Junior class were directed to Dr. Griffin's residence, on the road leading from the old tavern to the South Church, for their examination. This was a trying moment to one of their number, with a piteous sense of unworthiness and unfitness, with foreboding fears of the result, expecting to meet a man of distinguished excellence as a minister — honored with the chair of a professorship. Who but the experienced can imagine the surprise of meeting the man of such unexpected physical dimensions, towering some six feet, well proportioned, broad across the breast, with a large face, and two small keen eyes peeping out of the mass of flesh in which they were incased — moving with moderate, majestic, and graceful ease — with a soft sympathizing voice, extending the hand with the cordial grasp of an affectionate father on meeting an only son — obliterating in a moment all anticipated embarrassment.

The examination was close and critical upon christian experience, motives of seeking the ministry, and the duty of entire consecration to God. Upon the literary qualifications there was less scrutiny and more forbearance. It is needless to say that we felt well when it was not said, "Thou art weighed in the balance and found wanting." At this time it was understood that Dr. Griffin was supplying a vacancy in Park street Church, Boston, and there was danger of his leaving his professorship for the pastorate of that church; at this his pupils remonstrated without effect. He remained, however, for a few months, dividing his labors between the church

and his pupils. His instructions were affectionate and familiar — enforcing his views of plans and the composition of sermons — their delivery — together with the duties of a pastor. He enjoined an erect, firm, easy position in the pulpit, avoiding a see-saw swing of the body — a rising and falling motion upon the toes, and all other uncouth and eccentric movements to divert the attention of an audience from the illustrations of truth under consideration. He also enjoined clearness of expression, correct pronunciation, with dignified and appropriate gestures. Memory is tenacious of his criticism of the first sermon presented by a member of the class. The class being assembled and seated in a student's room (for then no other accommodations were had), after a short but fervent prayer, by way of introduction, Dr. Griffin addressed himself to the class in language something like the following: "Young gentlemen, we have met to criticise a sermon, and all feelings are to be laid aside at the seeming severity of remarks which may follow." As the criticism advanced it was soon discovered that the production, as an apology for a sermon, was to be used up by hands without gloves, requiring the grace of an apostle to gather up the shattered fragments without feeling — but not without leaving impressions, indelibly fixed, of just criticism and of lasting utility. Dr. Griffin was a gentleman of refined and cultivated taste, neat in his dress, sociable, and of easy manners. More than this, he was loved as a good man and a bold defender of truth. Professor Stuart was a great favorite of mine as a preacher, for he would preach right at you — but Dr. Griffin would soar aloft through regions of space, and pounce down upon you, as an eagle upon its prey. As he left the Institution in 1811, there remained a chasm broad and deep.[1]

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[1] We here add to the brief notice of Dr. Griffin in the text, some interesting personal reminiscences of him as a preacher in Park Street Church, which their recent semi-centennial celebration has brought out. A writer in the Boston Recorder, among other sketches of incidents and persons connected

The manuscript of Professor Stowe's intended speech, upon the character of Dr. Murdock, is in these words:

Dr. James Murdock was a little dry man with a large elastic brain, and nerves like cat-gut. His physical idiosyncracies

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with the history of that Church, says: Dr. Griffin, who had been pastor successively at New Hartford, Ct. (from 1795 to 1801), and at Newark, N. J. (1801 to 1809), had a high reputation for vigorous and soul-stirring eloquence, and his preaching had been attended with remarkable displays of divine grace in the conversion of sinners. He came to Andover as Bartlet Professor, of Sacred Rhetoric, in the year 1809, with the understanding that he would also be the stated preacher at Park Street. It was the prospect of his greater usefulness in these two fields of labor, that induced his Presbytery and church to consent to his removal from Newark. A call was given to him to take alone the pastoral charge of the new church, which he saw fit to decline. The call was renewed February 1, 1811; he accepted the call May 1, and was installed July 31, 1811. He preached the sermon from 2 Chron. 6 : 18, at the dedication of the meeting-house, January 10, 1810, from which time he was the stated preacher there, and he continued to preach there till May 23, 1815. His ministry at Park Street, therefore, extended over a term of five years and five months. During this period, this eminent man did the great work of his life. We may not measure his usefulness here by the number of conversions under his ministry. During his ministry at Park Street, fifty-nine persons were added to the church by profession. During the great revival at Newark under his labors, in the autumn and winter of 1807, it was supposed that about two hundred and fifty persons passed from death unto life. During his Presidency at Williams College, a period of fifteen years, several powerful revivals occurred. The immediate results at Park Street, therefore, were far less obvious and striking. I well remember the feeling of discouragement which seemed to oppress him and his church, at the close of his ministry here, in the spring of 1815. It was indicated on his part, by the selection of texts like these — "By whom shall Jacob arise? for he is small." "They that sow in tears shall reap in joy." etc. "But they made light of it," etc. "How shall I give thee up, Ephraim?" etc. "Where is the Lord God of Elijah?" "If he thus say, I have no delight in thee," etc. "All these things are against me." His last sermons, May 28, 1815, were from Luke 24 : 50, 51, on Christ's blessing his

had a marked influence on his whole development, intellectual and moral; to his physique we owe his indomitable persever-

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disciples at Bethany, just before his ascension; and from Gen. 8 : 8, 9, on the return of the dove to the ark, having found no rest elsewhere. They were highly appropriate to the occasion, though there was no formal farewell.

Sad to me, though but a child, was that parting, when I should see that majestic form in the pulpit, and hear those mellifluous tones, no more. It was felt to be a dark day at Park Street. The whole enterprise seemed to have well nigh failed. The church contained, at his leaving Boston, only one hundred and twenty-six members, of whom sixty-four were from other churches; the congregation was not large; the society was heavily burdened with debt; and the community in general regarded the enterprise with great disesteem. Who should, who *could*, take Dr. Griffin's place? Who would be the instrument, in the hands of God, of relieving Park Street Church of its embarrassments?

I remember to have heard Rev. Mr. Dwight, Dr. Griffin's successor, say, in a public discourse, that Dr. Griffin's ministry seemed to have been successful everywhere but at Park Street!

So incapable are even wise men, sometimes, of forming a correct judgment of the results of their own, or of other people's labors.

It cannot be doubted, however, at this distance of time, that Dr. Griffin's labors stood connected with results of the highest moment to the cause of Christ in Boston, and through our land and world. It was his preaching, which, by God's blessing, broke up that deep spiritual lethargy, that sleep of death, into which the religious community had fallen, and which continued during nearly seventy years. His preaching was the necessary, the indispensable preparation for the resuscitation, advance, and triumph of evangelical religion in this city and vicinity. It was the voice of one crying in the wilderness, "Prepare ye the way of the Lord." It was like the trump of the archangel, arousing the dead from their graves. This was, I have no doubt, the great work which God raised him up to do; and which could scarcely have been done by any other living man. It was a very important work; reaching out in its influence all over New England and our whole country; and tending most eminently to the conversion of the world to Christ. This work he was peculiarly fitted to do. To this work, all his previous successes in the ministry had been only the necessary training. *This work he did;* and did thoroughly and effectually; and did for all time. As soon as it was

ance, his accurate and many-sided learning, and his old age of untiring acquisition. The way he took hold of a subject

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done, there was no more for him to do in Boston. I repeat it — what he did here was the great work of his life.

I will not attempt minutely to describe his preaching. Any attempt to do it would fall far below the reality. His figure was commanding; his port majestic; his voice smooth, silvery, flexible, yet sonorous, far-reaching, filling without effort every part of that vast audience-room, whose ceiling rose fifty feet above the floor; his manner deeply impressive; his style clear, massive, impassioned, and energetic, often rising to the highest efforts of the imagination. His eloquence was preëminently the eloquence of thought; of actual verities, seen by the eye of faith, through the glass of the Divine Word. He seemed to live, and move, and have his being, among eternal realities. He brought them very near to his hearers; within the circle of their own vision. The effect was often irresistible. Many, attracted by his surpassing powers of oratory, came to hear him, even from the ranks of error, worldliness, and sin; and, not unfrequently, some "who came to scoff, remained to pray." Many from other towns received saving impressions from his preaching. The blessed influence reached even to distant places. The leaven spread silently and gradually all through New England.

Dr. Griffin has been called, and I think justly, the *Prince of Preachers.* I am sure that in pulpit oratory, I never heard his equal. He used little gesture; but that was appropriate and effective. Compared with much that is called eloquence and fine speaking, his sermons were as the unclouded sun to a taper at midday; or as the veritable thunder and lightning to the poor imitations thereof in the theatre. Contrary to the well-known fact in regard to Whitefield, and some other renowned preachers, *Dr. Griffin's sermons read well.* His "Park Street Lectures," are a classic in theology. They have passed through several editions; and are read on both sides of the Atlantic. For clearness of statement, force of reasoning, and array of Scriptural evidence, they have never been surpassed; perhaps never matched. No answer to them has ever appeared; indeed, we cannot imagine what shape a fit answer could assume. They must not, however, be taken as a specimen of Dr. Griffin's ordinary pulpit labors. His discourses from week to week were much less elaborate and argumentative.

It has been thought by some that there was an air of stearness and severity in Dr. Griffin's preaching; and his "Park Street Lectures" have

was just like himself — a short, nipping hold, but a prodigiously strong one; and he never let anything go till he had got out of it all there was in it. It was amusing to notice the differ-

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been appealed to as evidence of the fact. There is probably some foundation for this idea. Dr. Griffin was a Boanerges, a "son of thunder," to the careless and unbelieving. It was one great purpose of his preaching to arouse the unthinking to a deep sense of their danger; to make the sinner feel his guilt; to press home on the conscience the claims of the divine law; and to urge the delaying to flee from the wrath to come. He was solemnly and deeply in earnest; he saw Sinai flash, and heard its thunders roll; and by "the terrors of the Lord," he sought to persuade men. He could do no otherwise. He believed; therefore he spake. Thanks be to God that he did so.

Dr. Griffin's preaching had more severity in it, doubtless, than most of the sermons which we now hear. This arose in part from his compact, terse, energetic style. His sentences were short, and to the point. From his very soul he abhorred circumlocution and diffuseness. When he had anything to say — and he always had — *he said it*. He said it in earnest, telling words. There was no faltering, or apologizing, or shrinking. There were few parenthetical clauses, or qualifying expressions. You never got lost in a tangled wilderness of words, when listening to him. He made straight paths for your feet, and you never wondered where he had been conducting you. You never were at a loss to know what he had been saying. No intelligent man, it is presumed, ever failed to remember the leading points of his discourse, or to feel their impression.

But to suppose that Dr. Griffin was harsh, unfeeling, or repulsive in the pulpit, is a great mistake. Perhaps he was not sufficiently winning and bland in his manner. Perhaps he failed adequately to sympathize with the common mind. Perhaps he did not make allowance enough for the weaknesses and frailties of our poor fallen nature. But the austerity of his natural temperament had been softened and subdued by divine grace. He was of a mild and gentle spirit. Even at this lapse of time, I remember his tender entreaties with the sinner; I remember how he urged the sinner to go at once to the Redeemer, and be saved. I remember his sermons on the brazen serpent, on Moses' invitation to Hobab, on the blind men that were healed near Jericho, and on the text — "and yet there is room." Dr. Griffin certainly was not a "popular preacher," as the phrase is commonly used. He

ence in this respect between him and Professor Stuart. If I might be permitted to follow the Bible fashion of illustrative figures, and take similitudes where the resemblance is only in a single point, and that a very strong one, and chosen with reference to expressiveness, rather than elegance, I should say, that Professor Stuart's hold of a subject was like the hug of a bear, rolling and crushing in its grasp; while Dr. Murdock's was more like the pounce of a hawk, with beak and talon, piercing and severing and comminuting.

He would know everything about a subject, and he would know it accurately to the minutest particular. Perfectly at home with dagheshes and shevas and Greek accents and Latin quantities; yet these with him were not an end, but only the means of, with certainty, attaining the end. His learning was not, as Burke described London, "the mere addition of littleness to littleness over a great surface;" but the littlenesses were the cobblestones with which he filled in and propped up and made firm the massive structure of his erudition.

He had an intense love of books, a real affection, I may almost say, an ardent passion for them. Every volume in his large library was an individual, a person to him; it had a history; no duplicate could supply its place; its very binding

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was immensely more. He did not cultivate the arts of popularity. He was far above it; he moved in a higher and purer sphere.

It is said that near the close of Dr. Griffin's ministry in Boston, Daniel Webster, who had just removed thither from Portsmouth, went to hear him. As the audience were retiring, Mr. Webster heard one of his acquaintances finding fault with what had been said. "Why," said Mr. Webster, "*if you are going the same way* with the lightning, it won't hurt you; but if not, *you had better keep out of its way.*"

Dr. Griffin preached, in my hearing, a series of thirteen discourses on the Abrahamic Covenant, in the winter and spring of 1814; and another series of eight discourses, the following winter, on Selfishness, the Chief Root of Sin; which, if printed, would be a valuable contribution to our theological literature.

and lettering and embossing were as minutely observed, and as accurately remembered by him as the great truths it might contain. Nothing gave him more pleasure than to have the students in his study, and there get them to look at, and handle, and feel of, the beloved volumes to which he had referred in his lectures; and he would tell the story of each one, where it came from, and how he got possession of it, with all the ardor of a young lover giving a confidential narrative of his first courtship. There is a great difference among literary men on this point. Professor Stuart was an insatiable lover of learning, a voracious devourer of the contents of books; but he had no care for a book as an individual, no love for it as a person. When he had mastered all that a volume contained, he no longer cared for that particular volume; it was no more to him than was the shell after he had eaten the nut. Hence, with all his rare attainments and genuine love of literature, he never was the owner of many books, and what few he had were usually very much out at elbows, for the way he would beat and bang them about, in the ardor of his discussions, was an astonishment to the uninitiated. Even the Bible and Greek Testament on his lecture table, had hard usage, and scarcely lasted longer than a French soldier in a Russian campaign.

Just the reverse in this respect was Dr. Murdock. He loved to accumulate books, to own them, to take a tender care of them; and he never willingly parted with a volume which he had once possessed; and when his shelves were full, he would push the old books back and set up a row of new ones in front of them, and his cases were purposely constructed for such an emergency. Every book was to him as a daughter, of whose person, and dress, and ornaments, he was fastidiously careful. The quiet delight with which, in his solitary old age, he would sit in his library and look round on his books, will never be forgotten by any one who has once appreciatingly witnessed it.

Mild, and gentle, and undemonstrative in his enthusiasm,

he never could excite the interest in the lecture-room that Professor Stuart did. Dr. Murdock would put, piece by piece, into the hands of his students, the finished coin all nicely stamped and milled and burnished; while Professor Stuart would be tossing at their heads great nuggets of the unwrought metal with the earth and slag still adhering to them.

Dr. Murdock's relish for study, his capability of enjoyment in it, continued, without interruption or abatement, to the very close of his long life. After he was seventy years of age he took hold of the Syriac language, and so perfected himself in it, that at the age of seventy-three, he had completed an admirable English translation of the Syriac Testament. Having finished this task, he then, with all the ardor of youth, pursued the study of Arabic. The winter of 1852–3 he spent at Andover, writing twelve or fourteen hours every day, apparently without fatigue or failure of sight, and always out for his morning walk, over our boisterous hills, before it was fairly daylight. Walking with him one cold icy morning, he expressed to me his sorrow that he had never been able to obtain a copy of Buxtorf's Talmudic and Rabbinic Lexicon; and when I told him I knew of two copies for sale in a garret in Boston, he just danced on the ice for joy.

His writings are all of permanent value; clear, full, and accurate. There is now no work on church history which contains so much of information in so small a compass as his edition of Mosheim. This great German scholar and preacher had constructed for the several centuries of ecclesiastical story a series of very nice, compact cages, and Dr. Murdock's notes have filled them with live birds. It is a pity that he did not give us Muenscher's larger Dogmatic History on the same plan, as he once intended. No man ever lived who was better capable of doing such a work. His Mosheim and his English Testament from the Syriac are his great works, and for these he will be long known and honored.

Like all the great and good men whom we remember today; like all the great and good men who have ever lived on

earth, Dr. Murdock had his faults and defects. A great man's failings are generally as strong and as characteristic as his excellencies; and so it was with him. But this is not the time or the place to speak of his faults. It is enough that we censure the living. Let us deal gently with the dead, and then, perhaps, when we are dead, others will deal gently with us. Doubtless, we shall need their charity, if there is anything about us sufficiently marked to cause us to be remembered at all.

Dr. Sears, has favored us with the following notes of the tribute to Professor Edwards, which was expected from him, had he been able to attend the Celebration.

Mr. President: It is with pleasure not unmingled with sadness, that I obey your call to speak a word, however imperfect, of one whose memory is so sacredly cherished by us all. Who, of those that knew him, could stand in this place, and before this assembly of Christian scholars, without being reminded of him, and even seeing him in imagination? With his many friends, I fully sympathize in all that rush of tender emotion which his very name brings with it. So much is he, who was once the most intimate of my literary friends, still in my thought, that he can hardly be said to be lost to me. How blessed would be the memory of the past, if it could be filled only with such images? I see before me that form so indicative of the spirit that animated it, that mild, expressive eye, that countenance where gentle smiles were but half subdued by an air of thoughtfulness. How delightful was his quiet tone of conversation, when he opened his mind and heart, and, all unconsciously, exposed their treasures to your view! What high qualities of intellect and soul were then revealed; what stores of knowledge on all subjects of human interest; what genuine sympathy with everything that was pure and good! In his mind, you at one moment meet with

a youthful ardor and enthusiasm that takes you by surprise; at another, with a breadth and maturity of thought which imply a life of study and reflection. In one respect, he seemed to be near the beginning of his literary career; in another, near its end. This love of knowledge and intense desire for new acquisition continued with him to the last. His early love of statistics was not sensibly abated. His antiquarian passion rather increased than diminished. The Greek language was still his delight, whether in the classic dialogues of Plato, or in its Hebraistic idioms. He studied with vigor and success, some of the oriental languages, at a period of life when, with most men curiosity begins to abate, and literary ambition to subside. Though early acquainted with the modern languages, his intimacy with those which he had most occasion to use was of later date. Certainly the instances are rare in which so much solid acquisition in languages, both ancient and modern, has been made after reaching the age of maturity. His knowledge of biblical literature, and of the best authors in his own language, and of practical subjects in general, is too well known to need a comment. In making all these acquisitions, he uniformly exhibited something higher and nobler that the common ambition of the scholar. It was a religious conviction with him that the Christian intellect should master all the departments of knowledge, and that, in his studies, he was only meeting the demands which Providence was making upon him.

But it is as a noble character, perhaps even more than as an eminent scholar, that he lives and will always live in our memory. His character was many-sided, was generic, so to speak. In him, as we have seen, were represented the enthusiastic youth, and the sober-minded man of experience; the man of studious habits, the careful and close observer of what is done in the wide world; the Puritan scholar and theologian; and the true man of progress. While he had a just reverence for the past, he sincerely believed in a greater and better future. He knew how to appreciate the peculiar virtues of

those with whom he was ecclesiastically associated, but could recognize, just as well, whatever was excellent in others. Such were the truthfulness of his nature, his candor, and his magnanimity, that no one who knew him could withhold his admiration. But what we value most was his Christian spirit, in which, as an all-surrounding atmosphere, his other excellent qualities lived and moved and had their being.

His numerous friends and pupils will carry his image in their minds as long as they live. A richer legacy than the character of such a man could hardly be made to any Theological Seminary. In this respect his name may justly have a place among the most honored of those that have adorned this seat of sacred learning. God be thanked for such a gift, — for the life and memory of one so evidently dear to Him whose own perfect character and example are the light and joy of the whole earth.

The address which Professor Brown was prepared to make, in commemoration of Professor Edwards, has been furnished for the Memorial and is here subjoined.

Mr. President: It is with the most unfeigned reluctance that I rise to say one word, after listening with so much pleasure to the careful and elaborate delineations of the lives and characters of our departed instructors and friends. What task is more difficult than to portray character without exaggeration or injustice, even when the features are bold and decisive, much more when the characteristics are subtle and delicate, and blend beautifully together, light and shade melting into each other with exquisite gradations beyond the reach of art? But I pretend to no such effort, and it is needless. I respond at all only because those are absent from whom a tribute to the memory of Professor Edwards was expected, and would most properly come, and because, by keeping silence, I should almost seem recreant to all the vir-

tues, to reverence, and friendship, and love, to everything noble and good.

It requires no words to bring before you that noble countenance, that dome of thought, that pleasant smile, that introverted eye, that modest, unobtrusive demeanor. I follow him now in his thoughtful walks along these paths; I see him in the room where he was accustomed to lecture, in the pulpit where he preached, in the alcove of the library which he so often frequented. Everywhere the same, diligent, untiring, quiet, faithful, honest, true to every high purpose as the needle to the star. I am not sure but his modesty and humility would be the first trait which a stranger would notice. He had a large share of reverence. In a letter from Edinburgh, which I at this instant recall, he spoke with a delightful mingling of the reverential with that quiet humor which was equally a characteristic, of his sitting with inexpressible satisfaction among the "four and twenty elders," under the pulpit of Dr. Guthrie, hearing that eminent preacher discourse "most ravishingly." He was no iconoclast; he would not make his mind empty, nor the world bare of associations; nor believe that what he loved, what his affections and his taste alike clung to, was therefore an idol to be shunned or destroyed.

The feminine and delicate were largely developed in his mind. Sensitive himself, he was especially careful about wounding the feelings of others, and though firmly holding his own opinions, he so stated them as not to provoke opposition, but rather to win assent. Attending these traits was another, which would not be so readily noticed,—an unyielding resolution and energy, none the less real because attested by actions rather than words. Whatever he undertook, he was very apt to carry to a successful issue; or if he failed, it was not for want of labor, or of any elements of success which he could command. The softer traits of character never dwindled into effeminacy or unmanly weakness. He was borne aloft, by the wings of an ever aspiring intellect, to a

communion with whatever was most noble, strong and pure. Few scholars, few men, have had greater breadth of sympathy. How large and liberal his acquisitions and aims! The whole circle of sciences and of arts came within the scope of his interest. So destitute was he of anything like jealousy, that I do not believe he could very well understand what it is. He sympathized with achievements in departments to the knowledge of which he laid no claim, and which might seem entirely below or beside his tastes and pursuits. I know not where, in the history of letters, we can find a more perfect example of a catholic student. He was devoted to learning, and, in the thoroughness and liberality of his acquisitions, was a worthy companion of that pioneer of Biblical literature in this country, of whom we have this day heard the grateful recollection of eminent men. And his plans, to the last, were ever forming and shaping themselves for larger attainments, for ampler and more satisfactory results. The spirit of his study was the purest, the noblest, the most disinterested; that he might comprehend more perfectly the ways and works of God, illustrate his Word more adequately, and with freer scope, and understand his character, — the archetype of all that is beautiful and true and good. One strong wish, never to be gratified, pervaded his later years. In order that he might, with a more *vivid* sense of the reality, illustrate the history of the Old and New Testaments, that he might be the more thoroughly furnished for a labor to which he looked forward with hope and joy, and for which he was by temperament and study, so abundantly fitted — I mean writing a commentary upon the Psalms — he longed with an irrepressible desire, — a desire which yielded only to the direst necessity — to look once upon the eastern shore of the Mediterranean, once to stand upon

> "——— those holy fields,
> Over whose acres walked those blessed feet,
> Which eighteen hundred years ago, were nail'd,
> For our advantage, on the bitter cross."

The hills of Palestine — the glades of Florida; a Christian student gathering up the fruit of his labor, rounding and completing his studies that he might present a better and more acceptable offering to the church which he served; a worn out and weary invalid seeking a little respite under Southern skies — these were the contrasts on which he was obliged to look; and who can tell the sorrow with which he felt compelled to accept for himself the latter. None who were not intimate with him conjectured the trial; his own heart alone knew its full bitterness.

I know but too well how inadequate and insufficient these remarks must seem; let your recollections fill up and complete the picture. Never will his memory fade from the minds of those who knew him. In our heart of hearts it will always be fresh, and green, and fragrant, till we, too, God willing, God helping, shall walk with him over plains better than those of Palestine, with

> ——— those just spirits that wear victorious palms,
> Hymns devout and holy psalms,
> Singing everlastingly.

After the lively reminiscences of Dr. Pearson, with which Rev. Mr. Waldo had entertained the Alumni, and after the very frequent and grateful allusions which others of the speakers had made to him, Professor Park was not called upon to speak of him, as he had been expected to do. He has, however, furnished for our use an outline of his intended tribute, which we here insert.

Mr. President: It has been many times repeated, during the exercises of this week, that our revered Seminary owes its existence to a spirit of compromise between two theological parties, each of which had been planning the establishment of a Theological Seminary for itself. One of these parties

intended to found an Institution for training thorough, direct, plain, pungent, argumentative, doctrinal preachers, and for maintaining that definite and strict form of Calvinism which is commonly named Hopkinsian. The other party intended to found an Institution "for increasing the number of *learned* and *able* defenders of the Gospel of Christ, as well as of *orthodox*, *pious*, and *zealous*, ministers of the New Testament," and for inculcating that milder form of Calvinism, which united in its defence the disciples of such men as President Stiles, of New Haven; Dr. Hopkins, of Hadley; Dr. Lathrop, of West Springfield, and Dr. Tappan, of Cambridge,—men regarded, at that time, as representatives of those New England Congregationalists who repudiated the Hopkinsian peculiarities, and yet retained the substance of the Calvinistic creed.

There were two clergymen especially prominent in these two theological parties, and actively engaged in the establishment of the two Theological Seminaries, who deserve to be signally honored among the reminiscences of this scene. They were men so different from each other in their habits of thought, their theological tastes and predilections, their professional life and aims, that it seemed at first, as it proved at last, impossible to unite them in any enlarged plan of theological education.

One of these men was Nathanael Emmons. He was a graduate of Yale College, where he was wont to dandle on his knee Timothy Dwight, whom he called, in those days, "a pretty boy." His closest friendships had been with divines who breathed the spirit of his Alma Mater, which was in many respects diverse from the spirit of Harvard College. He was a man of books and of independent investigation; a severe applicant to studies distinctively theological; a modest, retiring pastor in one of our most quiet, rural settlements. He disliked the noise and bustle of the world, and was about as far as any one from being a "man of affairs." He was definite in his convictions, precise in his mode of

stating them, inflexible in his adherence to them. In some points he was the ablest representative of the Hopkinsian school. He defended its principles, as a logician; but he did not manage for its popularity, as a diplomatist. So implicitly did the Hopkinsians confide in him, that many of them could not be satisfied unless their proposed Seminary were located in his own parish. At one time it was not only the desire, but the full expectation of Dr. Samuel Spring, to see the new Seminary in the still retreat of Franklin, where it would be the safest and the strongest, because under the sharp, quick eye of its ablest friend. When the project was named of uniting the Hopkinsian Seminary with the proposed Institution at Andover, Dr. Emmons rose up against it. He stood out against it, until he supposed that he had defeated it. "The Conference closed," — these are his words in relation to a meeting of the two parties, — "the Conference closed, and I rode home, fully satisfied that the Coalition was dead." But by various processes, which it is needless to specify here and now, the Coalition revived. Dr. Emmons, however, remained firm in the conviction, that it would be better for the Hopkinsians to found a Seminary for themselves. He had a high esteem for many of the gentlemen interested in the rival Seminary at Andover, but he did not regard them as sufficiently outspoken and bold in their method of treating the doctrines of decrees, election, divine sovereignty, the union of human activity and dependence, the utter and entire sinfulness of all voluntary acts preceding the new birth. He looked upon the Constitution which those gentlemen had adopted for the basis of their new Seminary as too vague and indefinite; and he insisted that there must be a Creed more exact and unequivocal, more in sympathy with the views of the elder and the younger Edwards, Hopkins of Newport, and Hopkins of Salem, Bellamy, Smalley, West, Catlin and Spring. He refused to meet again with the two parties in the Coalition, but his advice was freely given to the Hopkinsian party, who regretted his personal absence from them. They framed their

definite Creed, under his fatherly counsel. Before this carefully written Creed was adopted, every word of it was placed again and again, before his keen eye. Dr. Spring, of Newburyport, visited the Franklin parsonage repeatedly, for the purpose of obtaining the advice of Dr. Emmons, not only with regard to the substance and the form of this Creed, but also with regard to the initiatory processes of the Seminary. It was thought to be of incalculable importance, that the Seminary begin right. There was reason to believe, that as it began, so it would continue. Therefore the early history of the Institution received many an imprint from the Franklin divine.

Nor in later years did the friends of the Seminary which had sprung from the "Coalition," forget to ask wisdom from the sage who had opposed the compromise. It has happened to me, recently, to peruse two epistles which illustrate the regard paid to this modest divine by the first Professors of the Seminary. One of the letters is from Rev. Dr. Porter, who was wont to say: "I find much that is true and strong in the theology of Dr. Emmons, and I find nothing in it essentially diverse from the teachings of all our best theologians." The letter is as follows:

"Andover, Dec. 3, 1827.

"Rev. and Respected Sir: Since I have been in this place, it has constantly been my intention to visit you at your own house. But as I have commonly travelled in the stage, I have hitherto been disappointed in fulfilling this intention, nor can I say when I may be able to do it. I send the accompanying sermon in consequence of a suggestion that you had expressed a wish to see it, and because I am glad of any opportunity to show you even so small a token of respect. The truth is, if you will allow me to say it, that I have long regarded you as a father in our Zion, and should, at any time, have felt it a high privilege to consult you respecting my own duties, and the interests of our sacred Sem-

inary. After this frank declaration, allow me to add, that any strictures which you may find time to give me by letter, respecting this sermon, or the course of our measures here, will be gratefully received.

"With sincere respect, yours, etc.,

"E. PORTER."

The other epistle is from Rev. Dr. Woods, who more than once remarked: "Dr. Emmons has one of the grandest understandings, ever created in this world." The letter is as follows:

"ANDOVER, Aug. 9, 1830.

"REV. AND DEAR SIR: I send you herewith a copy of my Letters to Dr. Taylor. I have, for some time, been desirous of knowing what you think of his peculiar speculations. And considering how much you have thought upon such subjects, I should be much gratified, if you would write me your views with freedom. It has been my intention to visit you, and spend a few days with you some vacation; and I hope still to enjoy that pleasure. If after reading my Letters to Dr. Taylor, you are led to apprehend that there is anything wrong in my habit of thinking and reasoning, I shall take it as a favor, if you will tell me.

I am, dear sir, with great respect and affection, yours,

"L. WOODS."

The divine, most conspicuous in advocating the compromise which Dr. Emmons opposed, was Eliphalet Pearson. His early habits and associations were less clerical and less homogeneous, than those of his antagonist. He was an adept in the fine arts. He had a musical ear and voice, an architect's eye and forecast. His mind was vigorous, acute, comprehensive. He was energetic and enterprising, well acquainted with men and things. He had been from early manhood a proficient in Hebrew studies, and accustomed to read both

the Old and the New Testaments in their original languages. But, unlike Dr. Emmons, he loved general literature more than metaphysics, and was hostile rather than partial to controversial divinity and to the refinements of theological speculation. He accepted the Calvinistic faith in its more comprehensive form, but did not receive it in that sharp outline which has been approved by the Edwardean school. He had not been intimate with the more eminent divines of that school, the stricter Calvinists of his day, but had associated mainly with the men of letters and of political renown who had gone forth from the halls of Harvard, and with the more practical clergymen and philanthropists who had not addicted themselves to the niceties of theological study. He had been an industrious member, and also the Secretary of the American Academy of Arts and Sciences. For twenty years he had been a most laborious Professor in Harvard College; for six years he had been a leading member of its Board of Fellows, and for a long time had performed many of the duties belonging to the President of the University. Had his friend Judge Phillips been alive, Dr. Pearson would, in all likelihood, have been elected the President of the College, as successor to Dr. Joseph Willard. Among the pupils of Professor Pearson, were John Quincy Adams, Judge Cranch, Dr. Thaddeus Mason Harris, Judge Putnam, President Kirkland, President Quincy, Professor Hedge, Professor Popkin, Judge Charles Jackson, Dr. McKean, James Jackson, M. D., John Pickering, Horace Binney, John C. Warren, M. D., Dr. William E. Channing, Mr. Justice Story, Professor Cleaveland, Washington Allston, Loammi Baldwin, Dr. Edward Payson, Professor Andrews Norton, Jacob Bigelow, M. D., Alexander H. Everett, and many other scholars eminent in widely diversified spheres. While engaged in his Professorship at Harvard, he occasionally spent the entire night in correcting the compositions of the students, in order that he might spend the day in the multiplied extra-official duties which were heaped upon him. He labored with rare zeal and tact for the

financial as well as literary welfare of the College. He thus became intimate with men of wealth and pecuniary enterprise. He exerted a marked influence over the Legislature of the State. More than any other man, he had searched the documents which illustrated the claim of the University to certain disputed possessions; had examined old deeds in the Registry of Probate, old grants and charters of the General Court, old notes pertaining to farms, ferries and bridges, in which the University had, or was thought to have, an interest. He not only performed Herculean labors, but he subjected himself to great pecuniary sacrifices, in behalf of the College which he loved. Eagle-eyed as a man of business, far-sighted as a politician, a man of mark in the commercial, and the civil, and the scientific world, he at length gained a prominent position in the ecclesiastical sphere. When he removed his residence from Cambridge to Andover, he brought with him a various learning, an enlarged acquaintance with men and things, a practical skill which eminently fitted him for starting a Seminary for the education of young men. Peculiarly was he adapted to waken into life such a Seminary, in the town of Andover. He had been from early youth the intimate friend, intimate as a brother, of Judge Samuel Phillips, "the projector and chief patron" of the Academy which then included a germ of our Theological Institution. Dr. Pearson had been closely associated with Judge Phillips in the celebrated enterprise of manufacturing gunpowder for our Revolutionary soldiers, in the first movements for laying the foundation of Phillips Academy, in the most important measures adopted by Harvard College during the latter part of the last century, and the earlier part of the present. He had labored with great faithfulness for eight years as the first Principal of Phillips Academy. He was one of the twelve original Trustees of the Institution. He was the fifth President of the Board of the Trustees, and the first President who did not belong to the munificent family which had founded the Institution. His influence was greater than that of any other

man over the estimable widow and the enterprising son of his deceased companion, Judge Phillips, and also over his old friend, Samuel Abbot. It was mainly by means of his fervid appeals and his overwhelming arguments, that these three Founders of the Theological Institution were inspirited to bestow upon it their charities *as* they did, and *when* they did. It was he, who gave the impulse to the Seminary which was designed for the Calvinistic party. He was admitted to be the Coryphaeus of that party in this enterprise. He originated the Constitution which now spreads out before us so broad an expanse of scientific and moral culture. On the oak tree in the rear of our present Chapel, his dignified and commanding person was seen more than once, as he had climbed upon its boughs to project the site, the avenues, the circumjacent lawns of the Institution. He was also the main instrument of effecting the union between the Seminary at Andover, and that which had been planned by Dr. Samuel Spring, and his coädjutors. He rode from this town to Newburyport thirty-six times, for the purpose of consummating that union. He was elected the first Professor of Sacred Literature in the Seminary. He was the first President of the Board of Trustees, after the Theological Institution came under its care. He retained the Presidency of that Board nineteen years, a longer period than any other one, either before or since his time, has held it. He continued a member of the Board forty-eight years, and only one man has remained a member of it so long. He is the only one who has ever been a Trustee, and at the same time a Professor, of the Seminary. To him, more than to any other of its projectors, is the Institution indebted for the wide range of studies, the lofty tone of scholarship, the ample intellectual furniture which it aimed, at its very origin, to secure. The inquisitive, energetic, independent mind of Professor Stuart, the capacious, opulent, admirable mind of Professor Edwards, were in unison with the high ideal which, at the first, Dr. Pearson proposed for the literary character of his favorite school. The eighteenth arti-

cle of the Constitution, which emanated from his broad, far-reaching mind is significant of his habitual aim: "No person shall be admitted a student on the charitable foundation, who is not distinguished by natural abilities, literary acquirements, unblemished morals, and hopeful piety; a certificate of which qualities will be required from known and respectable characters, in order to the enjoyment of this charity." The record of his manifold efforts in the earlier years of both the Academy and the Theological Seminary, is a monument to his zeal for the cause of Christian learning.

The same earnestness for the mental elevation of the pulpit, was conspicuous in his labors for the American Education Society. He was chairman of the first meeting called together for the purpose of forming that Society. He was chairman of the committee appointed to frame its Constitution. The original Constitution of the Society was the work of his mind, and bears the imprint of his unique, individual character. Its very language indicates his interest in an *educated* ministry. He was the first man who signed that Constitution, and his name stands first on the roll of the members of the Society. He was the first preacher before it; was chairman of its first committee to solicit subscriptions, and, indeed, of all its most important committees during the first three years of its existence. He was the first President of its Board of Directors; and was uniformly and punctually present at the first eighteen meetings of that Board. There was no toil which he was not willing to endure, no sacrifice which he was not ready to make, for the successful beginning of this important organization.

Dr. Pearson was also an indefatigable worker in behalf of other charitable associations. His fertile mind originated the Massachusetts Society for the Promotion of Christian Knowledge, and he performed various Missionary tours amid the destitute settlements of New Hampshire and Rhode Island. He was at home in the company of John Adams and Theophilus Parsons; nor was he less at home in the circle of

indigent ministers and humble Christians. He was majestic and sometimes gubernatorial in his mien, but he was also tender in his intercourse with the poor, and his eye was quickly suffused with tears at the story of the bereaved or the wronged. He was a versatile student, a many-sided and strong-handed laborer for the welfare of his race.

I need not add, what you well know, that in his later years he became a convert to the opinion of Dr. Emmons,—that the Hopkinsian and the Calvinistic Seminaries ought not to have been united. As Dr. Emmons did not approve of the incipient processes, so Dr. Pearson did not approve of the ultimate results of the Coalition. The Seminary was more distinctively Hopkinsian, than Dr. Pearson wished or expected it to be. He did not hesitate to allow, in his open-hearted way, that he was disappointed and dissatisfied with the management of the Seminary; and was grieved, that the original plan of a school at Andover, without any compromise with the school of Dr. Spring and Mr. Bartlet, had not been carried out fully and independently. Whether in his old age he changed his doctrinal belief; and if so, how far, and for what reasons, and in what direction he modified it, are questions which I care not to discuss at this hour devoted to brotherly love and to charitable reminiscences, and on this ground, the scene of his literary and philanthropic toils. He rests from his unremitted labors. It were a seemly thing if our costly Library, of which he formed the comprehensive plan, were now adorned with his expressive portrait. It were a graceful deed, if our cemetery, where lie so many of the loved and the honored, could be enriched with a monument to his memory. He needs it not, but the living would be stimulated by it to works of charity. The eye should be trained to affect the heart. In coming ages, the youthful student and the generous patriot should be reminded of the friend of letters, the patron of schools, the servant of the church and the State, who here consumed himself in promoting the welfare of others.

Rev. Samuel Wolcott, of Providence, has favored us with the subjoined sketch of the remarks which he had designed to make.

The feelings and sentiments which one is most ready to utter on this occasion are uppermost in every heart; and, except in historical reminiscences (and partly in these), the speaker is anticipated by the audience. If I were to say that my own associations with Andover were singularly pleasant and hallowed, that my Seminary experience was most fortunate in its cherished relations to teachers and fellow-students, which are now recalled with a sacred tenderness of feeling; if I should affirm that, excepting only my natural and spiritual birthplace, in that quiet Connecticut village where Edwards, in his youth, received the baptism of the Spirit, and walked in his father's pasture in rapt communion with heaven, there is no spot in this wide land so dear to me as this Hill; none which I would make a longer pilgrimage to revisit, and none to which I do come with a livelier throb, nor from which I retire with a more quickened devotion — I should be giving utterance to thoughts which have been already expressed, and to feelings which are shared by the company assembled at this festival.

Shall I be indulged, then, with a thought, which may possibly strike some as less directly or legitimately belonging to the occasion, though suggested to me by it? My attention has been recently drawn with special interest and closeness to the lives and writings of some of the masters in our New England Israel, who made our early Theology a name of honor in Christendom; and some treasures of information and authentic tradition, which have been providentially accessible to me, I have found invaluable as an aid to a familiar acquaintance with those men of a former generation, the champions of our common faith, not as represented in their writings alone, but as they appeared in their families, their studies, their pulpits, and their parishes. And the

thought which I would advance (if admissible here) is in substance this — that did I not know it to be a law of the human mind to look back with an exaggerated yearning to the past, I might be tempted to conclude that, in some aspects at least, the "Golden Age" of our New England Theology was the age which preceded Theological Seminaries.

Two facts have impressed me most forcibly. The one is, that these divines all held, in somewhat varying terms, to the great doctrines of grace which form the acknowledged and distinctive features of the Calvinistic faith, and were ardently attached to them, as doctrines vitally connected with whatever is genuine in religious experience, stable in Christian character, and elevated in spiritual enjoyment; as doctrines which lie at the foundation of social order, and prosperity; as the only doctrines which abase human presumption and pride, and exalt the divine sovereignty and glory, recognizing God as on the throne and placing the sinner in the dust. And the other is, that these men were untrammelled in their investigations, and original in their reasonings and reflections, and their concurrent views are the testimony and tribute of independent thinkers to the truth; while on some points they neither reasoned alike, nor thought alike. Not one of those who had an agency, greater or less, in shaping our present system of theology, and whose names are familiar to us as household words, accepted all the arguments or conclusions of any other one, while they each and all held staunchly to the cardinal doctrines. It is delightful to witness the conscious liberty with which they thought and wrote, controlled only by a sense of accountability to their Master — beautifully illustrated in an unpublished remark of Emmons, when cautioned against the publication of one of his sermons, lest it should alarm the churches — "If that is a reason for not publishing, why did not Paul think of it when he proclaimed the doctrine?" I have found a special charm in the narrated particulars, written and unwritten, of the stated visits of some of these pastors to each other; their free and fraternal criti-

cisms, their protracted and animated, but dignified, discussions, those high festivals of reason — "*noctes cœnasque Deûm.*" And it is a fair historical inference, not unsuited, I trust, to the present celebration, that the writings of no one theologian, living or dead, and the teachings of no one school, past or present, are to be received by us as the complete measure of New England Theology; and any attempt to fasten upon us a standard so narrow, would be subversive of that intellectual freedom, that individual independence, that personal and paramount reference to the divine authority, through which, under God, our Theology has reached its present development, and in the atmosphere of which alone it can live and flourish.

Our Theological Seminaries are destined to allay the fears with which some excellent ministers of the gospel regarded their establishment, and to justify the faith and liberality of their founders, and fulfil the high hopes which have been garnered in them, by respecting and fostering, instead of supplanting, that freedom, of which those venerable ministers were jealously and justly tenacious; and by holding strictly an ancillary relation to the pastors and churches, not having dominion over their faith, but the sharers of their labors and achievements, and the helpers of their joys.

Assembled as the servants of Christ, on this glad Anniversary, which brings to our vivid and grateful remembrance our Seminary privileges, and the voices of our respected teachers, — the living, and the sainted dead, — can we more wisely improve the occasion, and render a higher service to one another, and to our common Master, than by seeking to imbue our souls with a fresh and glowing attachment to the fundamental doctrines of our common faith, and accepting anew the obligation to combine, with devout humility of spirit, a spirit of reverent inquiry, and a solemn sense of our personal accountability to heaven? Thus shall our beloved Seminary be justified of her sons. Thus shall our theology, honored in the past, be radiant yet more as a crown of glory in the hands

of the Lord, and a royal diadem in the hands of our God. And thus shall our churches, amid still more copious effusions of the Spirit, be like a watered garden, and like a spring whose waters fail not; yea, this our spiritual heritage shall become like that garden, which laded the north wind and the south with its spices, into which the Bride of Christ invited her Beloved, and whither He came, with the bounding steps of a young hart upon the mountains, to be regaled with its fragrance and to feast on its richness.

SUMMARY.

We conclude this record of the Celebration, and the sketches of incidents and personages which it has elicited, with a brief statistical résumé.

With the aid of Dr. J. S. Clark, we have compiled from various catalogues the following

GENERAL SUMMARY.

Whole number who have been connected with the Seminary	2088
Whole number who have graduated	1291
Number of Resident Licentiates	89
Number who have pursued a partial course	665
Number in the two classes remaining in the Institution	73
Whole number that have deceased	418
Whole number now living	1670
Number connected with the Seminary during the first ten years (1809—1818)	196
Number of those who have deceased	104
Number connected with the Seminary during the second ten years (1819—1828)	430
Number of those who have deceased	136
Number connected with the Seminary during the third ten years (1829—1838)	534
Number of those who have deceased	95
Number connected with the Seminary during the fourth ten years (1839—1848)	440
Number of those who have deceased	63
Number connected with the Seminary during the fifth decade (1849—1857)	433
Number of those who have deceased	20

While a large proportion — probably three-fourths — of all the Alumni of this Seminary have been employed as pastors, or stated preachers to particular congregations in the sense of "parish ministers," every triennial Cat-

alogue shows an increasing number engaged in other important vocations. From several different sources of information the following statistical view of their various occupations is derived.

About three hundred have been at work in the Home Missionary field; some for only a short time, others on a life-long labor.

One hundred and thirty-four have labored as Foreign Missionaries; and they have been found in every quarter of the world where the American Board have sent laborers, — as also at the stations of several other Societies.

Professors in our Colleges and Theological Seminaries, to the number of at least a hundred and thirty, have been taken from the Alumni of this Institution.

Educators of a lower grade, but of scarcely less influence in moulding character, have also been supplied in considerable numbers; the last triennial designates sixty-seven as now teaching.

The same Catalogue gives the names of sixty-six "agents" of various benevolent Societies.

Thirty-five have acted, or are now acting, in the responsible sphere of Secretaries of these benevolent Societies.

The number of Editors — chiefly of religious periodicals — is twenty-seven.

Twenty-six have been, or now are, Presidents of Colleges.

Among those who have filled other posts of service, less intimately connected with the Christian ministry, are seventeen Physicians, ten Lawyers, six merchants, two members of Congress, and one Judge.

The honorary title of LL.D., has been conferred on seven who have studied in this Seminary, and that of D. D. on one hundred and thirty-six.

Those who have been regularly connected with the Seminary as students were graduated at the following Colleges:

Dartmouth College	358	Ohio University	5
Amherst "	326	Wesleyan University	5
Yale "	314	Dickinson College	4
Middlebury "	195	Knox College	4
Williams "	153	Foreign Universities	4
Bowdoin "	108	Jefferson College	3
Brown University	78	Pennsylvania University	3
Harvard University	75	Wabash College	3
Union College	60	Beloit College	2
University of Vermont	58	Centre College	2
Hamilton College	37	Iowa College	3
Marietta College	18	Kenyon College	2
Oberlin College	16	Columbia College	2
College of New Jersey	11	South Carolina College	1
Illinois College	11	Trinity College,	1
University of New York	9	University of North Carolina	1
Michigan University	7	University of Georgia	1
Western Reserve College	6	Not graduated at College	129
Pennsylvania College	5		

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